THE PROBLEMES OF ARISTOTLE,

With other Philosophers
and Physitians:

* * *

Wherein are conteined diuers questions,
with their answers, touching the
estate of mans bodie.

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MVSEVM
BRITAN
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To the Reader.

Every man doth wonder (gentle Reader) at an Eclipſe of the Sunne, or of the Moone, and gazeth at a Blazing Starre, and beholdeth with admiration an exquiſite picture, drawen with the penſill of a skilfull hand; yea all nouelties doe pleaſe, be they neuer ſo ſmall. But if they be once common, be they neuer ſo great wonders, no man vouchſafeth to giue them the looking on. But then as Seneca *doth ſay.* Non eſt Æthiopis inter ſuos inſignitus color. *The ſelfeſame doth happen in man, and in the woonderfull work-manſhp of his body, and vnſpeakable excellency of his ſoule: for if we regard his excellencie, he doth ſurpaſſe all creatures vnder heauen; and therefore the Aegyptians being rauiſhed with the contemplation of mans dignity and perfection, doubted not to call him a terreſtriall god, and celeſtiall creature, a meſſenger of the gods, Lord and Maſter of things below, and a familiar friend vnto thoſe who liue aboue, a miracle of nature, and as* Seneca *doth call him, Natures darling.*

It is ſaid, that after that Phidias *a moſt famous caruer had made* Mineruaes *ſhield, he engraued his owne portraiture ſo liuely and deepely in the ſame, that it could neuer be taken out againe, without the defacing of the whole worke. So God himſelfe a far more excellent workman than* Phidias, *after hee had made the vniuerſall world, and all creatures therein, for a toke*

of his skill, drew it anew in a ſmall compaſſe, as an abridgement of all his works, to wit, when he made man, who is a Microcoſme or little world, and in him printed his owne image and ſimilitude, ſo lively, that no power whatſoeuer is able to blot it out. This image and ſimilitude is the ſoule and vnderſtanding, which he would neuer haue printed in man, vnleſſe he had firſt made him a bodie of a ſubſtance fit and apt to receiue that impreſſion, and vnleſſe alſo he had ſo skilfully framed it, that it ſhould be worthy to receiue ſo great an ornament, as the vnderſtanding is. And therefore the bodie of man is made of a complexion moſt pure and delicate, and in ſhape comely and beautifull; and yet notwithſtanding all theſe perfections which man hath in himſelfe, few or none take delight in the ſtudie of himſelfe, or is carefull to know the ſubſtance, ſtate, condition, quality, and vſe of the parts of his owne body, although he be the honour of nature, and more to be admired than the ſtrangeſt and rareſt woonder that euer happened. The cauſe of this is no other, but becauſe mans nature delighteth in nouelties, and neglecteth to ſearch out the cauſes of thoſe things which are common.

I haue therefore thought good, to giue thee in a knowen tongue, this little booke, written by the deepeſt of all Philoſophers, who teacheth the vſe of all the parts of mans bodie, their nature, quality, property, and ſubſtance, which may bring thee in reading of it, if reade it thou wilt, no leſſe delight than profit, nor no leſſe profit than delight.

Farewell.

Fœlix qui potuit rerum cognoſcere cauſas.

The firſt Probleme.

Queſtion.

Mongſt all liuing creatures, why hath Man onely his face and countenance lifted vp toward the heauen?

Anſwer.

Vnto this queſtion there are diuers anſwers. Firſt, it proceedeth from the will of the Creator himſelfe. And although that anſwer bee true, yet in this our purpoſe it ſeemeth not to be of force, becauſe that ſo all queſtions might eaſily be diſſolued.

Secondly, I anſwer, that for the moſt part euery workman doth make his firſt worke woorſt, and then his ſecond better, and ſo God creating all other beaſts before man, gaue them their face looking downe to the earth, and then ſecondly he created man, as it doth appeare in Geneſis, vnto whom hee gaue an honeſt ſhape lifted vp vnto heauen. But yet this anſwer doth not ſeeme to be to the purpoſe, becauſe it is drawen from Diuinitie, and doth alſo derogate from the goodneſſe of God, who maketh all his workes perfect and good.

Thirdly, it is anſwered, that man onely among all liuing creatures is ordained vnto the kingdome of heauen, and therefore hath his face eleuated and lifted vp vnto heauen, becauſe that deſpiſing worldly and earthly things, he ought to contemplate on heauenly things.

Fourthly, that the reaſonable ſoule is like vnto Angels, and finally ordained towards God, as it appeareth by *Auerroes* in the firſt *De anima*, and therefore he hath a figure looking vpward.

Fiftly, that a man is a microcoſme, that is, a little world, as it pleaſeth *Ariſtotle* to ſay in the eight of h

Phyſ. and therefore he doth command all other liuing creatures, and they obey him.

Sixtly, it is anſwered, that naturally, there is vnto euery thing, and euery worke, that forme and figure giuen, which is fit and proper for his motion; as vnto the heauen roundneſſe, to the fire a pyramidall forme, that is, broad beneath and ſharpe towards the top, which forme is moſt apt to aſcend: and ſo man hath his face vp to heauen, to behold and wonder at Gods works.

Queſtion. *Why is the head of beaſts hairy?*

Anſwer. The anſwer according vnto the opinion of *Conſtant* is, that the haires are an ornament of the head, and of the braine, and the braine is purged and euacuated of groſſe humors, by the growing of the haire, from the higheſt vnto the loweſt parts, which paſſe thorow the pores of the exterior fleſh, and do become drie and are conuerted into haires. This appeareth to bee true, becauſe that in all mans body there is nothing drier than the haires, for they are drier than the bones, as *Albertus Magnus* doth affirme, becauſe that ſome beaſts are nouriſhed with bones, as dogs, but no beaſt can digeſt feathers or haire, but doe void them vndigeſted, and are ſo dry that they are vnfit for nutriment.

Secondly, it is anſwered, that the braine is purged fowre maner of waies: firſt, of ſuperfluous wateric humors, by the eies: from melancholy, by the eares: of choler, by the noſe: of flegme, by the haire, and that is the intent of the Phyſitian.

Queſtion. *Why haue men longer haire on their heads than other liuing creatures?*

Anſwer. Ariſt. 3. de generat. animal. ſaith, that man hath the moiſteſt braine of all liuing creatures, from the which the ſweat proceedeth, which is conuerted into the long haire of the head.

Secondly, it is anſwered, that the humors in man are fat,

fat, and do not become drie easily, and therefore the haire groweth long in him; in other beasts the humors are easily dried, and therefore their haire groweth not so long.

Question. *Why doth the haire take deeper root in mans skin, than in other liuing creatures?*

Answ. Because they haue greater store of nourishment in man, and therefore grow more into the inward part of man. And this is also the reason, why in other beasts the haire doth alter and change with the skin, and not in man, vnlesse it be sometime in a scar or wound.

Question. *Why haue women longer haire than men?*

Answer. Because women are moister than men, and more flegmaticke, and therefore there is more matter of haire in them, and by a consequence, the length also of their haire doth follow. And furthermore this matter is more increased in women than in men, from the interior parts, and especially in the time of their monthly termes and flowers, because the matter doth then ascend, whereby the humour which breedeth the haire doth increase. And *Albertus* doth say, that if the haire of a woman in the time of her flowers be put into dung, a venemous serpent is engendred of it.

The second answer is, because women want beards, and so the matter of the beard doth goe into the matter of haire.

Question. *Why haue some men soft haire, and some men hard?*

Answer. We answer with *Aristotle*, that the haire hath proportion with the skin: of which some is hard, some thicke, some subtill and soft, some grosse: therefore the haire which groweth out of a thicke and grosse skin, is thicke and grosse; and that which groweth of a subtil & fine, is fine and soft. And when the pores are open, then there commeth foorth much humour, and therefor

hard haire is ingendred: and when the pores are ſtrait, then there doth grow ſoft and fine haire. And this doth *Ariſtotle* ſhew in men, in whom we haue an euident token, becauſe women haue ſofter haire than they, becauſe that in women, the pores are ſhut and are ſtrait by reaſon of their coldneſſe.

Secondly, becauſe that for the moſt part cholericke men haue harder and thicker haire than others, by reaſon of their heat, and becauſe the pores are euer open in them, and therefore alſo they haue beards ſooner than others. Whereupon the Philoſopher ſaith, that thoſe beaſts which haue hard haire are boldeſt, becauſe that ſuch haire proceedeth of heat and choler, the which choler maketh men to fight. *Ariſtotle* alſo giueth example in the Beare and the Boare: and contrariwiſe thoſe beaſts which haue ſoft haire, are fearefull, becauſe they bee cold, as the Hare and Hart. *Ariſtotle* doth alſo giue another reaſon of the ſoftneſſe and hardneſſe of the haire, drawen from the climat where a man is born: becauſe that in a hot region hard and groſſe haire is ingendred, as it appeareth in the Æthiopians, and the contrary is true in a colde countrey, as toward the North.

Queſtion. *Why haue ſome men curled haire and ſome ſmooth.*

Anſwer. The anſwer is, that the cauſe of the curling of the haire is great abundance of heat, ſo that if there be much heat in a man, then his haire doth curle, and grow vpward. And a ſigne of this is proued true, becauſe that ſometimes a man doth enter into a bath ſmooth haired, and afterward by the bath becommeth curled. And therefore the keepers of bathes haue often curled haire, and alſo the Æthiopians and cholericke men. But the cauſe of the ſmoothneſſe, is the abundance of moiſt humours, which tend downward, and a proofe

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of this is, becauſe that women for the moſt part haue ſmooth haire, becauſe they haue much humidity in them and ſmall heat.

Queſtion. *Why do women ſhew their ripeneſſe by the haire of their priuy part, and not elſewhere, but men in their breſt?*

Anſwer. Wee anſwer Phyſitian like, becauſe that in man and woman there is abundance of humidity in that place, but more in women, becauſe men haue the mouth of the bladder in that place, wherein the vrine is contained, of the which the haire in the breſt is ingendred, and about the nauell. But of women is ſaid, that the humiditie of the bladder, and of the matrix or wombe is ioined and meeteth in that low ſecret place, and therefore is diſſolued and ſeparated in that place, through much vapours and fumes which are the cauſe of haire, and the like doth happen in other places where haire is, and vnder the armes.

Queſtion. *Why haue not women beards?*

Anſwer. Becauſe they want heat, as it appeareth alſo in ſome effeminat men, who are beardleſſe for the ſame cauſe, becauſe they are of the complexion of women.

Queſtion. *Why doth the haire grow in thoſe which are hanged?*

Anſwer. Becauſe their bodies are expoſed to the ſun, the which through his heat, doth diſſolue all the moiſture into a fume or vapour, of which the haire doth grow and increaſe.

Queſtion. *Why is the haire of the beard groſſer and thicker than elſewhere, and the more men are ſhauen, the thicker and harder it groweth?*

Anſwer. Becauſe that according vnto the rule of the Phyſitian, by how much the more the humor or vapour of any liquor is diſſolued and taken away, by ſo much the more the humour remaining doth draw to the ſame place: and therefore how much the more the haire is

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ſhauen, ſo much the more the humors gather thither, and of them the haire is engendred, and doth there alſo wax hard.

Queſtion. *Why are women ſmooth and faire in reſpect of men?*

Anſwer. The anſwer is according vnto *Ariſt.* 1. *de generat. animal.* becauſe that in women all humidity and ſuperfluitie, which are the matter and cauſe of the haire of the body is expelled with their monthly tearmes, the which ſuperfluity remaineth in men, and through vapors doth paſſe into haire. And a ſigne of this is, becauſe women haue ſeldome any running at the noſe, or impoſtume, or vlcer, becauſe ſuch matter is expelled alſo. And we ſee ſome olde women begin to haue beards in their old age, that is, after fortie or fiftie yeeres of age, when their flowers haue ceaſed, as *Ariſtotle* doth teach 9. *de animalib.*

Queſtion. *Why doth man onely aboue all other creatures wax hoarie and gray, as* Protagoras *and* Ariſtotle *affirme?*

Anſwer. The anſwer according vnto the Philoſophers is, becauſe that man hath the hotteſt heart of all liuing creatures: and therefore nature being moſt wiſe, leſt man ſhould bee ſuffocated through the heat of his heart, hath placed the heart which is moſt hot, vnder the brain which is moſt cold, to the end that the heat of the heart may be tempered with the coldneſſe of the braine; and contrariwiſe, that the coldneſſe of the braine, may bee heated with the heat of the heart, that thereby there might be a temperature in both. A ſigne to proue this, is becauſe that of all liuing creatures, man hath the woorſt breath if hee bee come to his full age. Furthermore man doth conſume halfe his life in ſleeping: which doth proceede of the great exceſſe of the coldneſſe and moiſture of the braine, and by that meanes hath want naturall heate to digeſt and conſume that moiſtneſſe:

moiſtneſſe : the which heat hee hath ſufficiently in his youth, and therefore in that age is not gray, but in his old age when heat faileth ; and therefore the vapours aſcending from the ſtomacke, remaine vndigeſted and vnconſumed for want of naturall heat, and then putrifie : of which putrifaction of humours the whiteneſſe doth follow, which is called graineſſe or hoarineſſe. Wherby it doth appeare that hoarineſſe is nothing els, but a whiteneſſe of the haire, cauſed by the putrefaction of humours about the roots of the haire, through the want of naturall heat in old age. Sometimes alſo graineſſe is cauſed by the naughtineſſe of the complexion, which may well happen in youth, and ſomtimes by reaſon of the moiſtneſſe vndigeſted & ſometimes through ouer great feare or care, as it appeareth in Merchants, Sailers, Theeues : from thence commeth thoſe verſes, *Cura, &c.*

Cura facit canos quamuis homo non habet annos.

Queſtion. *Why doth red haire grow white ſooner than other ?*

Anſwer. According vnto the opinion of *Ariſtotle*, becauſe that redneſſe is an infirmity of the haire, for it is ingendred of a weake and infirme matter, that is to ſay, of a matter corrupted with the flowers of the woman, and therefore they wax white ſooner than blacke haire.

Queſtion. *Why do Wolues grow griſlie ?*

Anſwer. The better to vnderſtand this queſtion, note the difference betwixt graineſſe and griſlineſſe, becauſe that graineſſe is cauſed through the defect of a naturall heat, but griſlineſſe through deuouring and eating, as *Ariſtotle* witneſſeth, 7. *de animal.* The Wolfe being a very deuouring beaſt, and a great eater, hee letteth it downe gluttonouſly without chewing, and that at once, enough for three daies : of which meat groſſe

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vapours are engendred in the Wolues body, and by a consequence grislinesse. Secondly, grainesse and grislinesse do differ, because grainesse is onely in the head, and grislinesse ouer all the body.

Question. *Why do horses grow grisly or gray?*

Answer. According vnto *Aristotle*, because they are for the most part in the Sunne, and in his opinion also heat doth accidently cause putrefaction, and therefore of that kinde of heat the matter of the haire doth putrifie, and by a consequence they are very quickly pild.

Question. *Why do men become bald, and trees fall their leaues in winter?*

Answer. Aristotle doth giue the same reason for both, because that the want of moisture in both, is the cause of the want of the haire and of the leaues. And this is proued, because that a man becommeth bald through Venerie, because that leachery is a letting foorth of naturall humidity and heat. And so by that excesse in carnall pleasure, moysture is consumed, which is the nutriment of the haire, and therefore baldnesse doth insue. And this is euidently proued in Eunuches, and women, which doe not grow bald, because that they do not depart from that moistnesse. And thereupon Eunuches are of the complexion of women.

But if you ask why Eunuches be not bald, nor haue not the gowt, as *Hippocrates* saith? The answer is according vnto *Galen*, because the cause of baldnesse is drinesse, the which is not in Eunuches, because they want their stones, the which doe minister heat vnto all the parts of the bodie, and the heat doth open the pores, the which being open, the haire doth fall.

Question. *Why are not women bald?*

Answer. Because they are cold and moist, which are he cause that the haire remaineth: for moistnesse doth

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giue nutriment vnto the haire, and the coldneſſe doth binde the pores.

Queſtion. *Why are bald men deceitfull? according vnto the verſe;*

Si non vis filli, fugias conſortia calui.

Anſwer. Becauſe baldneſſe doth witneſſe a cholerike complexion, which is hot and drie, and cholericke men are naturally deceitfull, according vnto that verſe:

Hirſutus, fallax, iraſcens, prodigus, audax.

And therefore it followeth, *à primo ad vltimum*, that bald men are deceitfull and crafty.

Queſtion. *Why are not blind men naturally bald?*

Anſwer. Becauſe that according vnto *Ariſtotle*, the eie hath much moiſture in him, and that moiſture which ſhould paſſe thorow by the ſubſtance of the eies, doth become a ſufficient nutriment of the haire, and therefore they are ſeldome bald.

Queſtion. *Why doth the haire ſtand on end when men are afraide?*

Anſwer. Becauſe that in time of feare, the heat doth go from the outward parts of the body vnto the inward to the intent to help the heart, and ſo the pores in which the haires are faſtened are ſhut vp, after which ſtopping and ſhutting vp of the pores, the ſtanding vp of the haire doth follow, as it is ſeene in brute beaſts, as dogs, wilde boares, and peacocks.

Of the Head.

Queſtion. *WHy is mans head round?*

Anſwer. Becauſe that this figure is moſt fit to receiue any thing into it, as *Ariſtotle* doth affirme, 2. *de cæl.* and the head doth containe in him the fiue ſenſes. This is alſo ſeene in a materiall ſpheare.

Queſtion. *Why is the head hard?*

Anſwer.

Anſwer. *Ariſtotle* ſaith, becauſe he doth containe in him the moiſteſt part of the liuing creatures: and alſo becauſe the braine may bee defended thereby as with a ſhield.

Queſtion. *Why is not the head abſolutely rounde, but ſomewhat long?*

Anſwer. To the ende that the three creekes or cels of the braine might be the bettter diſtinguiſhed, that is, the fantaſie in the forehead, the diſcourſing or reaſonable part in the middle, and the memorie in the hindermoſt part.

Queſtion. *Why doth a man lift vp his head towards the heauen when he doth imagine?*

Anſwer. Becauſe the imagination is in the forepart of the head or braine, and therefore it lifteth vp it ſelfe, that the creekes or cels of the imagination may be opened, and that the ſpirits which helpe the imagination, and are fit for that purpoſe, hauing their concourſe thither, may helpe the imagination.

Queſtion. *Why doth a man when he muſeth, or thinke on things paſt, looke downe towards the earth?*

Anſwer. Becauſe the cell or creeke which is behind, is the creeke or chamber of memory, and therefore that looketh towards heauen, when the head is bowed downe, and ſo that cell is opened, to the end that the ſpirits which perfit the memory ſhould enter in.

Queſtion. *Why is not the head fleſhie like vnto the other parts of the body?*

Anſwer. Becauſe that according vnto *Ariſtotle*, the head would be too heauy, and could not ſtand ſtedfaſtly, and therefore it is without fleſh. Alſo a head loaden with fleſh doth betoken an euill complexion.

Queſtion. *Why is the head ſubiect to aches and griefes?*

Anſwer. According vnto *Conſtant*, by reaſon of euill humours,

humours, which proceede from the ſtomacke, and aſcend vnto the head, and diſturbe the braine; and ſo cauſe the paine in the head. And ſomtime it proceedeth of ouermuch filling of the ſtomacke: becauſe that according vnto the opinion of *Galen*, two great ſinewes paſſe from the braine to the mouth of the ſtomacke, and therefore theſe two parts doe ſuffer griefe alwaies together. Sometime the ache doth proceed of drinking ſtrong wine, or fuming meats, as garlike and onions, and ſometime of flegme in the ſtomacke, whereof ſpring quotidian feuers.

Queſtion. *Why haue women the headach more oftner than men?*

Anſwer. *Albertus* ſaith, that it is by reaſon of their monthly tearmes, which men are not troubled with, and ſo a moſt vncleane and venemous fume is diſſolued, the which ſeeking a paſſage vpward, doth cauſe the head to ake.

Queſtion. *Why is the braine white?*

Anſwer. There is two anſwers. The firſt, becauſe it is cold, and coldneſſe is the mother of white, as the Philoſopher doth teach.

The ſecond, becauſe it may receiue the ſimilitude and likeneſſe of all colours, which the white colour can beſt doe, becauſe it is moſt ſimple.

Queſtion. *Why are all the ſenſes in the head?*

Anſwer. Becauſe (as *Albertus*, ſaith) the braine is there, of which all the ſenſes do depend and are directed by it, and by a conſequent it maketh all the ſpirits to feele, and by it all the members are gouerned.

Queſtion. *Why cannot a man eſcape death, if the braine or heart be hurt?*

Anſwer. Becauſe the heart & the brain are two of the principalleſt parts which conſerue life: and therefore if they be hurt, there is no remedie left for cure.

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Anſwer. Becauſe the cell or creeke which is behind, is the creeke or chamber of memory, and therefore that looketh towards heauen, when the head is bowed downe, and ſo that cell is opened, to the end that the ſpirits which perfit the memory ſhould enter in.

Queſtion. *Why is not the head fleſhie like vnto the other parts of the body?*

Anſwer. Becauſe that according vnto *Ariſtotle*, the head would be too heauy, and could not ſtand ſtedfaſtly, and therefore it is without fleſh. Alſo a head loaden with fleſh doth betoken an euill complexion.

Queſtion. *Why is the head ſubiect to aches and griefes?*

Anſwer. According vnto *Conſtant*, by reaſon of euill humours,

humours, which proceede from the ſtomacke, and aſcend vnto the head, and diſturbe the braine; and ſo cauſe the paine in the head. And ſomtime it proceedeth of ouermuch filling of the ſtomacke: becauſe that according vnto the opinion of *Galen*, two great ſinewes paſſe from the braine to the mouth of the ſtomacke, and therefore theſe two parts doe ſuffer griefe alwaies together. Sometime the ache doth proceed of drinking ſtrong wine, or fuming meats, as garlike and onions, and ſometime of flegme in the ſtomacke, whereof ſpring quotidian feuers.

Queſtion. *Why haue women the headach more oftner than men?*

Anſwer. *Albertus* ſaith, that it is by reaſon of their monthly tearmes, which men are not troubled with, and ſo a moſt vncleane and venemous fume is diſſolued, the which ſeeking a paſſage vpward, doth cauſe the head to ake.

Queſtion. *Why is the braine white?*

Anſwer. There is two anſwers. The firſt, becauſe it is cold, and coldneſſe is the mother of white, as the Philoſopher doth teach.

The ſecond, becauſe it may receiue the ſimilitude and likeneſſe of all colours, which the white colour can beſt doe, becauſe it is moſt ſimple.

Queſtion. *Why are all the ſenſes in the head?*

Anſwer. Becauſe (as *Albertus*, ſaith) the braine is there, of which all the ſenſes do depend and are directed by it, and by a conſequent it maketh all the ſpirits to feele, and by it all the members are gouerned.

Queſtion. *Why cannot a man eſcape death, if the braine or heart be hurt?*

Anſwer. Becauſe the heart & the brain are two of the principalleſt parts which conſerue life: and therefore if they be hurt, there is no remedie left for cure.

Queſtion.

Queſtion. *Why is the braine moſt moiſt?*

Anſwer. Becauſe it may eaſily receiue euery impreſſion, which moiſture can beſt doe, as it appeareth in wax, which doth eaſily receiue the print of the ſeale when it is ſoft.

Queſtion. *Why is the braine cold?*

Anſwer. This is anſwered two waies. Firſt, becauſe that by his coldneſſe it may cleare the vnderſtanding of man, and make it ſubtile. Secondly, that by the coldneſſe of the braine the heat of the heart may bee tempered: and this is *Ariſtotles* intent, *lib. de animal.*

Of the Eies.

Queſtion. *WHy haue we one noſe and two eies?*

Anſwer. Becauſe the ſight is more neceſſary for vs than the ſmelling: and therefore it doth proceed of the goodneſſe of nature, that if we receiue any hurt or loſſe of one eie, that yet the other ſhould remaine, vnto the which the ſpirit, with which we ſee, called *ſpiritus viſuus*, is directed when the other is out, as it is plaine in the common perſpectiue.

Queſtion. *Why haue children in their youth great eies, and why do they become ſmaller and leſſer in their age?*

Anſwer. According vnto *Ariſtotle de generat.* it proceedeth from the great humidity of the braine, and for the ſame cauſe children are very ſleepy.

Queſtion. *Why do blacke eies ſee well in the day time, and badly by night?*

Anſwer. According vnto the opinion of *Ariſtotle*, it proceedeth from the want of fire, and for the aſſembling and meeting together of light and humour in the eies, which are lightned by reaſon of the ſunne, which doth lighten the eaſie humour of the eie and purge it, and in the abſence of the ſunne thoſe humours become darke

darke and blacke, and therefore the ſight not ſo good.

Queſtion. *Why doth the blewiſh gray eie ſee badly in the day time, and well by night?*

Anſwer. Becauſe (ſaith *Ariſtotle*) graineſſe is light and ſhining of it ſelfe, and the ſpirits with which we ſee are weakned in the day time, and ſtrengthened in the night.

Queſtion. *Why be mens eies of diuers ſorts?*

Anſwer. This proceedeth, ſaith *Ariſtotle*, by reaſon of the diuerſitie of humours. The eie therefore hath fowre couerings, and three humours. The firſt couering is called Conſolidatiue, which is the outermoſt, which is ſtrong and fat. The ſecond is called a Hornie skin or Couering to the likeneſſe of a horne, and that is a cleere couering. The third is called Vuea, of the likeneſſe of a blacke grape. The fourth is called a Cobweb, but according vnto the opinion of ſome, the eie doth conſiſt of ſeuen couerings or skins, and three humors. The firſt humour is called Albugineus, for the likeneſſe vnto the white of an egge. The ſecond Glacial, that is like vnto ice or cryſtalline. The third Vitreus, that is cleere like a glaſſe. And that diuerſity of humours cauſeth the diuerſitie of eies.

Queſtion. *Why are men which haue but one eie good Archers, and why do good Archers commonly ſhut one eie, and why doe ſuch as behold the ſtars looke thorow a trunke with one eie?*

Anſwer. This matter is handled in the perſpectiue art, and the reaſon is, as it doth appeare in the booke of cauſes, becauſe that euery vertue and ſtrength vnited and knit together, is ſtronger than it ſelfe diſperſed and ſcattered. Therefore all the force of ſeeing diſperſed into two eies, the one being ſhut, is gathered vnto the other, and ſo the light is fortified in him, and by a conſequence he doth ſee better and certainer with one eie being ſhut, than both being open.

Queſtion. *Why doe ſuch as drinke much and laugh much, ſhed teares?*

Anſwer. Becauſe that whileſt they drinke and laugh without meaſure, the aire which is drawen in doth not paſſe out thorow the windepipe, and ſo with force is directed and ſent to the eies, and by their pores paſſing out, doth expell the humours of the eies, the which humors being ſo expulſed, doe bring teares.

Queſtion. *Why doe ſuch as weepe much, vrine but little?*

Anſwer. Becauſe (ſaith *Ariſtotle*) that the radicall humidity of a teare and of vrine, are of one and the ſame nature. And therefore where weeping doth increaſe, there vrine doth diminiſh. And that they be of one nature it is plaine by the taſte, becauſe they are both ſalt.

Queſtion. *Why doe ſome which haue cleere eies, ſee nothing at all?*

Anſwer. By reaſon of the opilation, and naughtineſſe of the ſinewes with which we ſee. For the temples being deſtroied, the ſtrength of the ſight cannot be carried from the braine vnto the eie. As the Philoſopher doth teach, *lib: de ſen. & ſenſato.*

Queſtion. *Why is the eie cleere and ſmooth, like vnto a glaſſe?*

Anſwer. Becauſe the things which may be ſeene, are better beaten backe from a ſmooth thing than otherwiſe, that thereby the ſight ſhould be ſtrengthened.

Secondly I anſwer, it is becauſe the eie is very moiſt, aboue all the parts of the body, and of a wateriſh nature. And as the water is cleere & ſmooth, ſo likewiſe the eie.

Queſtion. *Why doe men which haue their eies deepe in their heads, ſee well a farre off, and quickely, and the like of other beaſts?*

Anſwer. Becauſe (ſaith *Ariſtotle 2. de gener. animal.*) the force and power by which wee ſee is not diſperſed in them, but doth go directly vnto the thing which is ſeene.

And

And this is prooued by a ſimilitude, becauſe that when a man doth ſtand in a deepe ditch, or well, he doth ſee in the day time, ſtanding in thoſe places, the ſtarres of the firmament, as *Ariſtotle* doth teach, in his treatiſe *De forma ſpeculi*, becauſe that then the power of the ſight and the beames are not ſcattered.

Queſtion. *Wherefore doe thoſe men which haue their eies far out, and not deepe in their heads, ſee but meanely, and no far diſtance?*

Anſw. Becauſe (ſaith *Ariſtotle*) the beames of the ſight which paſſe from the eie, are ſcattered on euery ſide, and doe not goe directly vnto the thing which is ſeene, and therefore the ſight is weakened.

Queſtion. *Why are many beaſts borne blinde, as lions whelpes, and dogs whelpes?*

Anſwer. Becauſe ſuch beaſts are not as yet of perfect ripeneſſe and maturity, and the courſe of nutriment doth not worke in them. And this is prooued by a ſimilitude of the ſwallowes, whoſe eies if they be taken out when they are little ones in the neaſt, will grow againe. And this is plaine in many other beaſts, which are brought foorth before their time, as it were dead, as whelpes, beares, and this reaſon doth belong rather vnto the perſpectiue, then the naturall Philoſopher.

Queſtion. *Why doe the eies of a woman which hath her flowers, ſtaine a new glaſſe, as Ariſtotle ſaith, De ſom. & vigil. And this is the like probleme, Why doth the Baſiliſque kill a man with his ſight?*

Anſw. To the firſt the anſwer is, that when the flowers doe runne from the woman, then a moſt venemous aire is diſſolued in them, the which doth aſcende vnto the womans head, and ſhe hauing griefe of her head, doth couer it with many vailes and kerchiefes: and becauſe the eies are full of ſmall vnſenſible holes, which are called pores, there the aire ſeeketh a paſſage,

and ſo doth infect the eies, which are full of bloud. And their eies do alſo appeare dropping and full of teares, by reaſon of the euill vapour which is in them, and thoſe vapors are euaporated and multiplied, vntill they come vnto the glaſſe before them: and by reaſon that ſuch a glaſſe is very ſound, cleane, and ſmooth, it doth eaſily receiue that which is vncleane.

To the ſecond it is anſwered, that the Baſiliſque is a very venemous and infectious beaſt, and that there paſſe from his eies venemous vapours, the which are multiplied vnto the thing which is ſeene by him, and euen vnto the eie of man, the which venemous vapours or humors entering into the bodies, do infect them, and ſo in the end the man dieth. And this is alſo the reaſon why the Baſiliſque looking vpon a ſhield perfectly well made with faſt clammy pitch or any hard ſmooth thing, doth kill himſelfe, becauſe the humors are beaten backe from this ſmooth hard thing vnto the Baſiliſque, by which beating backe hee is killed. And the like is ſaid of a woman when ſhe hath her monthly diſeaſe. Whereof it followeth, that ſome old women do hurt themſelues when they looke vpon glaſſes, or other firme and ſolide things in the time of their tearmes.

Queſtion. *Why is not the ſparkling of cats eies and wolues eies ſeene in the light, but in the darke?*

Anſwer. Becauſe that the greater light doth darken the leſſer, and therefore in a greater light that ſparkling cannot be ſeene: but the greater the darkneſſe is, the eaſier it is ſeene, and is made more ſtrong and ſhining, becauſe it is not then hindred by a greater externall light, which might darken it.

Queſtion. *Why doth a man beholding himſelfe in a glaſſe, preſently forget his owne diſpoſition?*

Anſwer. The anſwer is made, in *lib. de forma ſpeculi*, that the image ſeene by the glaſſe, doth repreſent it ſelfe weakly

weakely and vndirectly vnto the power of the ſight: and becauſe it is repreſented weakly, it is weakly alſo apprehended, and by a conſequence is not long retained.

Queſtion. *Why is the ſight recreated and refreſhed by a greene colour, as this verſe doth ſhew?*

Fons, ſpeculum, gramen, oculis ſunt alleuiámen.

Anſwer. Becauſe the greene colour doth meanely moue the inſtrument of the ſight, and therfore doth comfort the ſight: but this doth not blacke or white colour, becauſe theſe colours do vehemently ſtirre and alter the organe and inſtrument of the ſight, and therefore make the greater violence: but by how much the more violent the thing is which is felt or ſeene, the more it doth deſtroy and weaken the ſenſe: as *Ariſtotle* doth teach, 2. *de aminal.*

Of the noſe.

Queſtion. *WHy doth the noſe ſtand out further then the other parts of the head?*

Anſwer. There are two anſwers. The firſt becauſe the noſe is as it were the ſincke of the braine, by the which the flegme of the braine is purged. And therefore it doth ſtand ſo foorth, leſt the other part ſhould be defiled.

The ſecond, according vnto *Conſt.* is, becauſe the noſe is the beauty of the face, and therefore it doth ſhew it ſelfe and ſhine. It doth ſmell alſo and adorne the face, as *Boetius* ſaith, *De diſcipl. ſchol.*

Queſtion. *Why hath man the woorſt ſmell of all other liuing creatures, as it doth appeare, 2. de anima.*

Anſwer. Becauſe that man, as the Commentator ſaith, in reſpect of his quantity hath the moſt moiſt braine of all creatures. And therefore by that exceeding moiſtneſſe and coldneſſe, the braine wanteth a good diſpoſition, and by a conſequence the ſmelling, ſeeing the inſtru-

ment is not good, as *Ariſtotle* and *Themiſt.* do teach. Yea ſome men there be which do not ſmell at all.

Queſtion. *Why doth the Vulture or Cormorant ſmell verie well as the Commentator doth ſay?*

Anſwer. Becauſe they haue a very drie braine, and therefore the aire carrying the ſmell, is not hindered by the humidity of the braine, but doth preſently touch his inſtrument. And therefore hee ſaith, that the Vultures, Tygers, and other beaſts came 500. miles to the dead bodies after a battell in Greece.

Queſtion. *Why did nature make the noſtrils?*

Anſwer. For three commodities. Firſt, becauſe that the mouth being ſhut wee draw breath in by the noſtrils to refreſh the heart with. The ſecond commoditie is, becauſe that the aire which proceedeth from the mouth, doth ſauour badly, becauſe it doth ſauour of the vapours which riſe from the ſtomacke, but that which we breath from the noſe is not ſo noiſome. The third, becauſe the flegme which doth proceed from the braine is purged by them.

Queſtion. *Why do men ſneeſe?*

Anſwer. Becauſe that the expulſiue vertue or power, and the ſight ſhould thereby bee purged, and the braine alſo from ſuperfluities: becauſe that as the lungs are purged by coughing, ſo the ſight and the braine by ſneeſing. And thoſe which ſneeſe oft, are ſaid to haue a ſtrong braine: and thereupon the Phyſitians doe giue ſneeſing medicaments to purge the braine. And ſuch ſicke perſons as cannot ſneeſe, die quickly, becauſe it is a ſigne that their braine is wholly ſtuffed with euill humours which cannot be purged.

Queſtion. *Why cannot ſuch as are apoplecticke ſneeſe, [illegible] ſuch as are ſubiect eaſily to bleed?*

Anſwer. Becauſe the paſſage and ventricles of the braine are ſtopped in them, and if they could ſneeſe their

their apoplexie would be looſed.

Queſtion. *Why doth the heat of the ſunne prouoke ſneeſing, and not the heat of the fire?*

Anſwer. Becauſe the heat of the ſunne doth onely diſſolue, and not conſume, and therefore the vapour diſſolued is expelled by ſneeſing: but the heat of the fire doth diſſolue and conſume, and therefore doth rather conſume ſneeſing, then prouoke vnto it.

Of the Eares.

Queſtion. *WHy doe all beaſts moue their eares, and not man?*

Anſwer. Becauſe there is in man a certaine muſcle neere vnto the iawe, which doth hinder motion in the eares, and therefore that muſcle being extended and ſtretched, men doe mooue their eares, as it hath beene ſeene in diuers men: but other beaſts want that muſcle or fleſhly ſinewe, and therefore doe mooue their eares.

Queſtion. *Why is raine prognoſticated by the pricking vp of the Aſſes eares?*

Anſwer. Becauſe the Aſſe is a very melancholie beaſt, and it proceedeth from melancholie that he doth foreſee raine to come. In the time of raine all beaſts doe pricke vp their eares, and therefore the Aſſe perceiuing that it will raine, doth pricke vp his eares before it come.

Queſtion. *Why haue ſmall birds no eares.*

Anſwer. *Ariſtotle* doth anſwer and ſay that nature doth giue vnto euery thing that which is fit for it. But if ſhee ſhould haue giuen birds eares, their flying would haue been hindred by them. Likewiſe fiſh do want eares, becauſe they would hinder their ſwimming, and haue

onely certaine little holes, thorow which they do heare, as *Ariſtotle* doth declare by the ſea calfe.

Queſtion. *Why haue Bats eares, ſeeing they doe ſeeme to be birds?*

Anſwer. Becauſe they are partly birds in nature, in that they doe flie, by reaſon whereof they haue wings: and partly they are of the nature of fowre footed beaſts, and in that reſpect they are hairie, becauſe they are miſe, and therefore nature as being wiſe, gaue them eares.

Queſtion. *Why hath onely man round eares?*

Anſwer. Becauſe the ſhape of the whole and of the parts ſhould be proportionable, and eſpecially in things of one nature: for as a drop of water is round, ſo the whole water, as *Iohn de ſacro Boſco* doth proue. And ſo becauſe mans head is round, the eares incline towards the ſame figure: but the heads of other beaſts are ſomewhat long, and ſo their eares are drawen into length alſo.

Queſtion. *Why did nature giue liuing creatures eares?*

Anſwer. For two cauſes Firſt, becauſe that with them they ſhould heare. Secondly, becauſe that by the eares cholerike ſuperfluity is purged: for as the head is purged from flegmatike ſuperfluitie by the noſe, ſo from cholericke by the eares.

Of the Mouth.

Queſtion. *Why hath the mouth lippes to compaſſe it?*

Anſwer. According vnto *Conſt.* becauſe the lips doe couer and defend the teeth: for it were vnſeemely that the teeth ſhould alwaies be ſeene. Another anſwer is, that the teeth are of a cold nature, and would therefore be eaſilie hurt, if they were not couered with the lips. Another morall reaſon is, becauſe a man ſhould not be too haſty in ſpeech.

Queſtion.

Queſtion. *Why hath man two eares, and two eies, and but one mouth?*

Anſwer. Becauſe a man ſhould ſpeake but little, and ſee and heare much. And withall, *Ariſtotle* doth ſay, that the hearing is the ſenſe with which learning is gotten. And he ſaith, that the ſight doth ſhew vs the difference of many things. And *Seneca* doth agree vnto this, affirming, that nature hath enuironed the toong with a double cloiſter, the teeth and lips, and hath made the eares open and wide, and hath giuen vs but one mouth, to ſpeake little, though we heare much.

Queſtion. *Why hath a man a mouth.*

Anſwer. For many commodities. Firſt, becauſe the mouth is the gate and doore of the ſtomacke. Secondly, becauſe the meate is chewed in the mouth, and prepared and made ready for the firſt digeſtion; although *Auicen* doth hold that the firſt digeſtion is made in the mouth. Thirdly, becauſe that the aire drawen into the hollow of the mouth for the refreſhing of the heart, is made more pure and ſubtile. And for many other cauſes, which ſhall hereafter appeare.

Queſtion. *Why are the lips moueable?*

Anſwer. Becauſe of forming the voice and words, which cannot bee perfectly done without them. For as without *a, b, c,* there is no writing, ſo without the lips, no voice can well be formed.

Queſtion. *Why doe men gape?*

Anſwer. The gloſſe vpon the laſt part of *Hippocrates Aphoriſmes* ſaith, that it proceedeth of wearieſomneſſe, as when a man ſitteth among ſuch as he doth not know, whoſe companie he could willingly be rid of.

Secondly, gaping is cauſed of the thicke fumes and vapours which fill the iawes, by the expulſion of the which is cauſed the ſtretching out and extenſion of the iawes, & opening of the mouth, which is called gaping.

Queſtion.

Queſtion. *Why doth a man gape when he ſeeth another man gape?*

Anſwer. This proceedeth of the imagination. And this is proued by a ſimilitude: for an Aſſe is *Animal valde ſinſibile*, by reaſon of his melancholie, becauſe hee doth retaine his ſuperfluity a long time, and would neuer eate, nor piſſe, vnleſſe he ſhould heare another piſſe. And ſo a man doth gape through imagination, when another man doth gape.

Of the Teeth.

Queſtion. *WHy doe the teeth onely, among all other bones feele with the ſenſe of feeling?*

Anſwer. Becauſe, as *Auicen* and *Galen* doe ſay, they might diſcerne of heate and colde which hurt them, which the other bones need not.

Queſtion. *Why haue men more teeth than women?*

Anſwer. By reaſon of the abundance of heat and blood, which is more in men than in women.

Queſtion. *Why doe the teeth grow vntill the end of our life, and not the other bones?*

Anſwer. Becauſe they ſhould otherwiſe be conſumed with chewing and grinding.

Queſtion. *Why doe teeth onely come againe when ſome fall, or bee taken out, and other bones taken away grow no more?*

Anſwer. Becauſe that, according vnto *Ariſtotle*, all other bones are ingendred of the humidity which is called radicall, and ſo they breed in the wombe of the mother: but the teeth are ingendred of nutritiue humiditie, which is renewed and increaſed from day to day.

Queſtion. *Why doe the fore-teeth fall in youths, and grow againe, and not the cheeke-teeth?*

Anſwer. This proceedeth of the defect of matter and of

of the figure, becauſe the foreteeth are ſharpe, and the others broad. But according vnto *Ariſtotle*, there is another anſwer, that is, that it is the office of the foreteeth to cut the meat, and therefore they are ſharpe: and the office of the others is to chew the meat, and therefore they are broad in fathion, which is fitteſt for that purpoſe.

Queſtion. *Why do the foreteeth grow ſooneſt?*

Anſwer. Becauſe we want them ſooner in cutting, than the other in chewing.

Queſtion. *Why doe the teeth grow blacke in the old age of liuing creatures?*

Anſwer. This proceedeth of the corruption of the meat, and the corruption of flegme, with a naughty cholericke humour.

Queſtion. *Why are colts teeth yellow and of the colour of ſaffron when they be yong, and wax white when they be old?*

Anſwer. Ariſtotle ſaith that a horſe hath abundance of watrie humours in him, the which in his youth are digeſted and conuerted into groſſeneſſe, but in old age heat is diminiſhed, and the watrie humors remain, whoſe proper colour is white.

Queſtion. *Why did nature giue liuing creatures teeth?*

Anſwer. Ariſt. ſaith 2. *de generat. animal.* to ſome to fight with and for the defence of their life, as vnto Woolues and Boares: vnto ſome to eat with, as vnto horſes: vnto ſome for the forming of their voice, as vnto men, as it appeareth by the Commentator in the bookes *De animal.*

Queſtion. *Why doe horned beaſts want their vpper cheeke teeth?*

Anſwer. According vnto *Ariſtotle* in his booke *de animal.* hornes and teeth are cauſed of the ſelfe ſame matter, that is, of nutrimentall humidity, and therefore the matter which paſſeth into hornes, turneth not into teeth, and

and therefore the vpper teeth want. And ſuch beaſts, according vnto *Ariſtotle*, cannot chew well: whereupon for want of teeth they haue two ſtomackes by a conſequence, and ſo doe chew their meate twiſe: and they do firſt conuey their meate into their firſt ſtomacke or bellie, and then returne it from whence it came & chew it.

Queſtion. *Why are ſome creatures brought forth with teeth, as kids and lambes, and ſome without, as men?*

Anſwer. Nature doth not want in things neceſſary, nor abound in things ſuperfluous: and therfore becauſe theſe beaſts not long after they are fallen do need teeth, are fallen with teeth: but men are nouriſhed with the mothers dugge for a time, and therefore for a time want teeth.

Queſtion. *Why haue not birds teeth?*

Anſwer. Becauſe the matter of teeth paſſeth into their beake, and therefore there is their digeſtion: or els it is anſwered, that although they doe not chew with teeth, yet their heate in digeſtion doth ſupplie the want of teeth.

Of the Tongue.

Queſtion. *Why is the tongue full of pore?*

Anſwer. According vnto *Ariſtotle, de anim.* becauſe the tongue is the meane whereby we taſte, & through the mouth into the pores of the tongue, the taſte doth come into the ſenſe of taſting.

Otherwiſe it is anſwered, that a frothy ſpettle is ſent vnto the mouth by the tongue from the lungs, moiſtening the meate, and making it ready for the firſt digeſtion: and therfore the tongue is full of pores, becauſe this ſpettle may haue paſſage thorow him.

Queſtion. *Why doth the tongue of ſuch as are ſicke of agues iudge all things to be bitter?*

Anſwer.

Anſwer. Becauſe the ſtomacke of ſuch perſons is filled with cholericke humors, and choler is very bitter, as it appeareth by the gall, and therfore this bitter fume doth infect the tongue, and ſo the tongue being full of theſe taſtes, doth iudge them bitter, although the bitterneſſe be not in the meats, but in the tongue.

Queſtion. *Why doth the tongue water when we heare ſowre and ſharpe things named?*

Anſwer. Becauſe the imaginatiue vertue or power, is of greater force than the power and faculty of taſting: and when we do imagine of any taſte, we conceiue it by the power of taſting, as by a meane, and becauſe there is nothing felt by taſte, but by the meane of that ſpettle, therefore then the tongue doth water.

Queſtion. *Why doe ſome ſtammer and ſome liſpe?*

Anſwer. This happeneth for many cauſes. Sometime through the moiſtneſſe of the tongue and braine, as in children, which cannot ſpeake plainely, nor pronounce many letters. Sometime it happeneth by reaſon of the ſhrinking of certaine ſinewes which are corrupted with flegme: for ſuch ſinewes there bee which goe to the tongue.

Queſtion. *Why are tongues of Serpents and mad dogs venemous?*

Anſwer. Becauſe of the malignity and fumoſity of the venemous humour which doth predominate in them.

Queſtion. *Why is a dogs tongue apt and fit for medicine, and contrariwiſe a horſe tongue peſtiferous.*

Anſwer. This is by reaſon of ſome ſecret property, or els it may be ſaid, that the tongue of a dog is full of many pores, and ſo doth draw and take away the viſcoſitie of the wound. Some ſay that a dog hath by nature ſome humors in his tongue, with the which by licking he doth heale, and the contrary is in a horſe.

Queſtion. *Why is ſpettle white?*

Anſwer

Answer. By reason of the continuall mouing of the tongue, whereof heat is ingendred, which doth make white this superfluity which is spettle, as it is seene in the froth of water.

Question. *Why is spettle vnsauory and without taste?*

Answer. If it had a certaine determined taste, then the tongue should not taste at all, but should onely haue the taste of spettle, and so could not receiue other tastes.

Question. *Why doth the spettle of one who is fasting, beale an impostume?*

Answer. Because according vnto *Auicen*, it is well digested and made subtile.

Question. *Why doe some abound more in spettle than other some?*

Answer. This doth proceed of a flegmatike complexion, which doth predominate in them: and therefore the Physitians doe say, that such should take heede of a quotidian ague, which ariseth of the predomination of flegme. The contrary is in those which spet little, because heate doth abound in them, which doth consume the humidity of spettle, and so the defect of spettle is a signe of a feuer.

Question. *Why is the spettle of a man which is fasting, more subtile and white, than of one who is full?*

Answer. Because that that spettle is without the viscositie of meate, which is wont to make the spettle of one who is full, grosse and thicke.

Question. *From whence proceedeth the spettle in man?*

Answer. From the froth of the lungs, which according vnto the Physitians, are the seate of flegme.

Question. *Why are such beasts which often goe together for generation, very full of some and froth?*

Answer. Because that then the lights and the heart are in a great motion of lust, and therfore there is ingendred in them much frothy matter.

Question.

Queſtion. *Why haue not birds ſpettle?*

Anſwer. Becauſe they haue very drie lungs, according vnto *Ariſtotle* in his booke *de animal.*

Queſtion. *Why doe ſuch as are called Epilepti, that is, ſuch as are ouerwhelmed, and as it were drowned in their owne blood, and are diſeaſed, ſauour badly and corruptly?*

Anſwer. The anſwer according vnto the Phyſitians is, becauſe the peccant matter lieth in the head : but if he doe vomite, then the matter is in the ſtomacke : but if they vrine much, then the matter is in the paſſage of the vrine, but if they begin to haue ſeed, then it is in the veſſels of the ſeed, and according vnto this the Phyſitians doe purge them.

Queſtion. *Why doth the tongue loſe ſometime the vſe of ſpeaking?*

Anſwer. The anſwer is out of *Hippocrat.* that this doth happen through a palſie, or apoplexie, that is, a ſudden effuſion of blood, and of a groſſe humour. And ſometimes alſo by the infection *ſpiritus animalis*, in the middle cell of the braine, which doth hinder that the ſpirit is not caried vnto the toong : and this is *Galens* meaning, for by the expreſſing of the toong, many actions of diuers paſſions are made manifeſt.

Of the roofe of the Mouth.

Queſt. *WHy are fruits, before they be ripe, of a naughtie reliſh, or bitter, and afterward ſweet?*

Anſw. A naughty reliſh in taſte proceedeth of coldneſſe and want of heat in groſſe and thicke humidity: but a ſweet taſte proceedeth of ſufficient heat. And therefore in ripe fruite the humidity is ſubtile through the heat of the ſunne, and therefore ſuch fruites are commonly ſweete, but before they bee ripe the humidity is groſſe, and not ſubtile, for want of heate, and therefore then the fruits

fruits are bitter and ſower.

Queſtion. *Why be we rather delighted with ſweet taſtes, than with bitter, or any other?*

Anſwer. Becauſe nature is delighted with ſweetneſſe. The reaſon is, becauſe a ſweet thing is hot and moiſt, and through his heat it doth diſſolue and conſume ſuperfluous humidities, and by his humidity immundicity is waſhed away: but a ſharp eager taſte, by reaſon of the cold which doth predominate in it, doth binde ouermuch, and pricke, and offendeth the parts of the bodie in purging. And therefore wee doe not delight in that taſte, becauſe the Phyſitians counſell vs to eate nothing which is bitter in the ſummer, nor in a great heat: and the reaſon is, becauſe bitterneſſe doth breede heat: but we ſhould eate bitter things in winter onely. And therfore *Ariſtotle* doth ſay, that ſweet things are gratefull vnto nature and doe greatly nouriſh.

Queſtion. *Why doth a ſharpe taſte, as of vineger, prouoke appetite rather than any other?*

Anſwer. Becauſe it is cold and doth coole. Now it is the nature of cold to deſire and draw, and therefore is cauſe of appetite. Marke that there are nine kindes of taſtes, three which proceed from heat, three from cold, and three from a temperate meane.

Queſtion. *Why doe we draw in more aire, than we breath out?*

Anſwer. *Ariſtotle*, and *Albertus* in his booke *de motu cordis*, doe anſwer, that much aire is drawen in, and is turned into a nutriment, and with the vitall ſpirits is contained in the lungs. And therefore a beaſt is not ſuffocated ſo long as he receiueth aire with the lungs, in which ſome part of the aire remaineth alſo.

Queſtion. *Why doth the aire ſeeme to be expelled and put foorth, ſeeing that indeede the aire is inuiſible by reaſon of his raritie and thinneſſe.*

Anſwer.

Anſwer. Becauſe that the aire which is receiued into vs, is mingled with vapours and fumoſities of the heart, by reaſon whereof it is made thicke and ſo is ſeene. And this is prooued by experience, becauſe that in winter we ſee our breath, becauſe the coldneſſe of the aire doth binde the breath mixed with ſumoſities, and ſo it is thickned and made groſſe, and by a conſequence it is ſeene.

Queſtion. *Why haue ſome men a ſtinking breath?*

Anſwer. The anſwer is, according to the Phyſitians, becauſe there doth ariſe euill fumes from the ſtomacke: and ſometime it proceedeth of the corruption of the airie parts of the body, as of the lungs. And the breath of leapers is ſo infected, that it doth poiſon the birdes which are neere vnto them, becauſe their inward parts are very corrupt, as it appeareth by *Conſt. de fin.* becauſe that leproſie is a nouriſhment of all the parts of the body, together with the corrupting of them: and it doth begin in the bloud, and end in the exterior members of the body.

Queſtion. *Why be leapers hoarſe?*

Anſwer. Becauſe that in them the inſtruments vocall are corrupted, that is, the lights.

Queſtion. *Why do men become hoarſe?*

Anſwer. Becauſe of a rheume deſcending from the braine, filling the conduits of the lights: or ſometimes through ſome impoſtumes in the throat or rheume gathered in the necke.

Queſtion. *Why haue all the female of all liuing creatures the ſhrilleſt voices, a cow onely excepted, and a woman ſhriller than a man and ſmaller?*

Anſwer. According vnto *Ariſtotle*, by reaſon of the compoſition of the vaines, and vocall arteries, that is, where the aire doth enter in, by which vaines and arteries the voice is formed: as it appeareth by a ſimili-

tude, becauſe a ſmall pipe doth ſound ſhriller than a great. And ſo alſo in women, becauſe the paſſage where the voice is formed, is made narrow and ſtraite, by reaſon of cold, becauſe it is the nature of cold to binde: but in men that paſſage is open and wider through heat, becauſe it is the propertie of heat to open and diſſolue. Alſo it proceedeth in women through the moiſtnes of the lungs and weakneſſe of heat. Yoong men and diſeaſed men haue ſharpe and ſhrill voices for the ſame cauſe. And that is the naturall cauſe why a man-child at his birth time doth crie *a*, *i*, which is a bigger ſound, and the femall *e*, which is a ſlenderer ſound, as it pleaſeth *Laberintus*, when he ſaith, *Maſculus* a *profert*.

Queſtion. *Why doth the voice change in men and women, in men at* 14. *in women at* 12. *in men when they begin to yeelde ſeed, in women when their breaſts begin to grow, as Ariſtotle doth ſay, lib. de animal.*

Anſwer. Becauſe that then, ſaith *Ariſtotle*, the beginning of the voice is ſlackened and looſed: and he prooueth this by a ſimilitude of a ſtring of an inſtrument let downe or looſed, which giueth a greater ſound. And he prooueth it another way, becauſe that beaſts which are gelded, as Capons, Eunuches and Gelded-men, haue ſofter and ſlenderer voices than others, by reaſon they want ſtones.

Queſtion. *Why doe men become hoarſe, by the looking of a woolfe.*

Anſwer. The anſwer, according vnto *Ariſtotle* is, becauſe a woolfe is a very colde beaſt in the braine, and thereupon hath a very heauie head. If then the ſpirite of the ſight or beames be directed and goe towards the wolfe, it doth draw ſome coldnes from him to the breſt, and then of that coldneſſe the breaſt is ſtraightened, where the inſtruments are, by which the voice is formed: becauſe a wolfe cannot ſend foorth any other fumoſities,

mosities, and they are breathed out into the aire, that aire next vnto him is infected, and the next aire by that aire, and so another aire, vntill it come vnto the man: then that aire being infected, is drawen in by man, and so doth make him hoarse by closing the vocall artery or windpipe. And it hath beene alreadie said that a wolfe is a very rauenous and deuouring beast, and doth eate as much at once as will serue him for three daies, and therfore by opening his mouth doth cast foorth raw and grosse humours vndigested, by the which the next aire vnto him is infected, and so the next vnto it, vntill it come vnto the looker on, and so doth infect like the Basilisque, which doth cast foorth venemous aires, which infect men by the eies.

Question. *Why is not a wolfe hoarse when a man doth looke on him?*

Answer. Because a man is not so cold as a wolfe, nor of so malignant a quality. And for the like reason this probleme is mooued.

Question. *Why doth a man which is slaine, bleed when he is seene of him which killed him?*

Answer. This proceedeth of a diuine cause, and not of a natural, because his blood doth call for reuenge against the murtherer. But if there be any naturall cause of it, this is it. The committer of this wicked fact calling it to minde, is very sorie for it, and repenteth him of it, and is in anguish of minde, and in a great heat, through the strong imagination which he hath conceiued, & by that meanes all his spirits doe stir and boile and repaire vnto the instruments of the sight, & so goe out by the beames of the sight of the eies vnto the woundes which are made, the which if they be fresh, do presently fall a bleeding. Secondly, this is done by the helpe of the aire which is breathed in, the which being drawen from the wound, causeth it to bleed.

Queſtion. *Why doe ſmall birds ſing more and lowder than great ones, as it appeareth in the Larke and Nightingale?*

Anſwer. Becauſe the ſpirits of ſmall birds are ſubtill and ſoft, and the organs or conduits ſtrait, as it appeareth in a pipe, and therefore follow eaſily any deſire, and ſo doe ſing very oft.

Queſtion. *Why doe the male ſing more than the female, as it appeareth in all liuing things?*

Anſwer. It proceedeth from the deſire of carnall copulation, becauſe that then the ſpirits are mooued throughout all the body with the foreſaid appetite and deſire. And ſpeaking generally, the females are colder than the males.

Queſtion. *Why doe Bees, Waſpes, Flies, and Locuſts, and many other ſuch like beaſts, make a noiſe, ſeeing they haue no lungs nor inſtruments of the voice?*

Anſwer. According vnto *Ariſtotle*, there is in them a certaine ſmall skinne, the which when the aire doth ſtrike, it cauſeth that ſound, and therefore there is a ſtrange ſound.

Queſtion *Why doe not fiſh make a ſound?*

Anſwer. Becauſe that according vnto *Ariſtotle*, they haue no lights, but onely gils, nor yet heart, and therefore they neede not the drawing in of aire, and by a conſequence they make no noiſe: becauſe that as *Ariſtotle* doth ſay, a voice is a percuſſion of the aire which is drawen.

Of the Necke.

Queſtion. *WHy hath a liuing creature a necke?*

Anſwer. Becauſe the necke is the ſupporter of the head, as *Ariſtotle* doth teach: and therfore the necke is the middle betwixt the head and the bodie, to the intent that by it and by his ſinewes, as by certaine

certaine meanes and waies, motion and ſenſe of the body might bee conueied throughout all the bodie, and that by meanes of the necke, as it were by a diſtance, the heart which is very hot might bee ſeparated from the braine.

Queſtion. *Why doe ſome beaſts want a necke, as Serpents, Fiſhes?*

Anſwer. Becauſe ſuch beaſts want a heart, and therefore they do not want that diſtance which we haue ſpoken of: or els we anſwer, that they haue a necke in ſome inward part of them, but it is not diſtinguiſhed outwardly from the heart and the head.

Queſtion. *Why is the necke full of bones and ioints?*

Anſw. Becauſe it may beare and ſuſtaine the head the ſtronger. And alſo becauſe the backe bone is ioyned to the braine in the necke, and from thence it receiueth marrow, which is of the ſame ſubſtance with the braine.

Queſtion. *Why haue ſome beaſts long neckes, as Cranes, Storkes, and ſuch like?*

Anſwer. Becauſe ſuch beaſts doe ſeeke their liuing in the bottome of the water, and therefore doe want ſuch neckes. And ſome beaſts haue ſhort neckes, as Sparrow-hawkes, becauſe ſuch are rauenous beaſts, and therfore for ſtrength want ſuch ſhort neckes: as it doth appeare in an oxe, which hath a ſhort necke, and is therefore ſtrong.

Queſtion. *Why is the necke hollow, and eſpecially before about the tongue?*

Anſwer. Becauſe there be two paſſages, whereof the one doth carry the meate vnto the nutritiue inſtruments, as to the ſtomacke and liuer, and is called of the Greekes *Iſophagus*, the other is the windpipe.

Queſtion. *Why is the arterie made like rings and circles?*

Anſwer. The better to bow and to giue a good ſounding againe.

Queſtion. *Why doth a chicken moue a great ſpace after his head is off, and a man beheaded neuer ſtirreth?*

Anſwer. Becauſe a chicken and ſuch like, haue ſtrait ſinewes and arteries, and therefore the ſpirit of mouing continueth long after the head is off: but men and other beaſts haue long and large ſinewes and arteries, and therefore the motiue ſpirits doe quickely depart from them, and by a conſequent cannot mooue their bodies.

Of the ſhoulders and armes.

Queſtion. *Why hath a man ſhoulders and armes?*

Anſwer. To giue and carrie burdens, according vnto *Ariſtotle.*

Queſtion. *Why are his armes round?*

Anſwer. For the ſwifter and ſpeedier worke, becauſe that figure is fit to mooue.

Queſtion. *Why are the armes thicke?*

Anſw. Becauſe they ſhould be ſtrong to lift and beare burdens, to thruſt, and giue a ſtrong blow: ſo their bones are thicke, becauſe they containe much marrow, for feare leſt they ſhould be eaſily corrupted and marred: but marrow cannot ſo well be contained in ſmall bones as in great.

Queſtion. *Why doe ſuch as are diſeaſed and in griefe, vncouer and couer their armes, and ſuch alſo as are in an agony?*

Anſwer. Becauſe ſuch are neere vnto death, and it is a ſigne of death, by reaſon of great griefe which cauſeth that vncouering, as *Hippoc.* doth teach, *lib. prognoſt.*

Queſtion. *Why doe the armes become ſmall and ſlender in ſome ſickneſſe, as in mad-men, and ſuch as are ſicke of the dropſie?*

Anſwer. Becauſe all the parts of the bodie doe ſuffer the one with the other, and therefore one member being

ing in griefe, all the humours doe concurre and runne thither to get ſuccour and helpe to the foreſaid griefes. For when the head doth ake, all humours of the armes doe runne to the head, and therefore the armes become ſmall and ſlender, becauſe they want their proper nouriture.

Queſtion. *Why haue bruit beaſts no armes?*

Anſwer. Their forefeete are in ſtead of armes, and in their place. Or els we may anſwer more fitly, becauſe all beaſts haue ſome parts for their defence, and to fight with, as the Woolfe the teeth, the Cow hornes, a Horſe the hinder feete, birdes the beake and wings: but onely man hath his armes.

Of the hands.

Queſtion. *WHy hath a man hands, and an ape alſo which is like vnto a man?*

Anſwer. The hand is an inſtrument which a man doth eſpecially want, becauſe many things are done by the hands, and not by any other part, as *Ariſtotle* doth teach.

Queſtion. *Why are ſome men ambidexters, that is, vſe the left hand as well as the right?*

Anſwer. By reaſon of the great heat of the heart, and for the hot blowing of the ſame, for that is it which maketh a man as nimble of the left hand as in the right: and without doubt ſuch are of a good complexion.

Queſtion. *Why are not women ambidexters as well as men, as Hippocrates ſaith, vlt. part. Aphoriſ.*

Anſwer. Becauſe as *Galen* ſaith, a woman in health which is moſt hot, is colder than the coldeſt man in health: I ſay in health, for if ſhe haue an ague, ſhe is accidently hotter than a man.

Queſtion. *Why are the fingers full of ioints?*

Anſwer. To be the more fit and apt to receiue, and to keepe the things receiued.

Queſtion. *Why hath euery finger three ioynts, and the thumbe but two?*

Anſwer. The thumbe hath three, but the third is ioined vnto the arme, and therefore is ſtronger than the other fingers, and is bigger in ſtrength, ſeeing he is alſo in quantity, and is called *pollex à polleo*, that is, to excell in ſtrength.

Queſtion. *Why are the fingers of the right hand more nimble, than the fingers of the left, as Aegidius ſaith?*

Anſwer. It proceedeth of the heat which doth predominate in thoſe parts, which cauſeth greater agility.

Queſtion. *Why are the fingers thicker before meate, than after, as Albertus ſaith?*

Anſwer. According vnto the Phyſitians, becauſe a man which is faſting is full of bad humors, and diuers fumoſities, which puffe vp the parts of the bodie, and the fingers alſo: but when thoſe humors are expulſed through meate, the fingers become more ſlender. And for the ſame reaſon, a man which is faſting is heauier than when he hath meat in his belly, and it is moſt plaine in faſters. Another reaſon may be giuen, that is, becauſe that after meate, the heat departeth from the outward parts of the body vnto the inward, to helpe digeſtion, and therefore the outward and externall parts become ſlender: but after the digeſtion is made, the bloud returneth againe to the exterior parts, and then they become great againe.

Queſtion. *Why are ſome men left handed?*

Anſwer. Becauſe the heart ſendeth not heat vnto the right ſide, but more vnto the left, and doth alſo worke a ſlenderneſſe and ſubtilty in the left ſide.

Of

Of the nailes.

Queſtion. *FRom whence do the nailes proceed?*

Anſwer. Of fumoſitie and humors which are reſolued and do go into the extremities of the fingers, and there are dried through the power of the externall aire, and brought to the hardneſſe of a horne.

Queſtion. *Why doe the nailes of old men grow blacke and pale?*

Anſwer. Becauſe the heat of their heart decaieth, the which decaying, their beautie doth decay alſo.

Queſtion. *Why are men iudged to be of a good or euill complexion, by the diſpoſition of their nailes?*

Anſwer. Becauſe they giue witneſſe of the goodneſſe or badneſſe of the heart, and therefore of the complexion: for if they be ſomewhat red, they betoken choler well tempered: but if they be inclining with red ſomewhat to blackneſſe, they betoken a ſanguine complexion: but if they be yellowiſh or blacke, they ſignifie melancholy.

Queſtion. *Why doe white ſpots appeare in the nailes?*

Anſwer. Through the mixture of flegme with the nutriment.

Of the breaſt.

Queſtion. *WHy is the breaſt hollow?*

Anſwer. Becauſe there is the ſeate of the ſpirituall and aëreous members, which are moſt noble, as the heart and lights, and therfore becauſe theſe might be kept from hurt, it was neceſſary that the breaſt ſhould be hollow.

Queſtion. *Why hath a man the broadeſt breſt of all liuing creatures?*

Anſwer.

Answer. Because the spirits of man are weake and subtile, and therefore do require a spatious place, wherein they may be contained, as the breast is.

Question. *Why are the breasts of birds round?*

Answer. Because they be in continuall motion, and that figure is fittest for motion, as *Aristotle* doth say, 4. *Physick.*

Question. *Why doe we draw those things which we loue vnto our breast?*

Answer. Because the first and chiefest part of the heart is vnder the breast, and therefore that which the heart doth loue we doe draw to the breast, by reason of the neighbourhood it hath with the heart, so applying the thing loued vnto the louer.

Question. *Why haue women narrower breasts than men?*

Answer. Because there is heat in men, which doth naturally mooue to the vppermost part of them, making those parts great and large. And therefore a great breast is a token of courage, as *Aristotle* doth say, declaring this to bee true by the Lion and the Bull: but in women colde doth predominate, which naturally doth tend downeward. And therefore *Aristotle* doth say, that women doe oft fall vpon their taile, because those parts behinde are grosse and heauy, by reason of the cold descending thither: but a man doth commonly fall on his breast, by reason of his greatnes and thicknesse.

Of the paps and dugs.

Question. *Why are the paps placed vpon the breast?*

Answer. Because the breast is the seat of the heart which is most hot, and therefore there the paps doe grow, to the end that the flowers being conueied thither, as being neere vnto the heat of the heart,

heart, ſhould the ſooner be digeſted and perfected, and conuerted into the matter and ſubſtance of milke.

Queſtion. *Why are the paps below the breaſts in other beaſts, and aboue the breaſt in women?*

Anſwer. Becauſe a woman goeth vpright, and hath two legs onely, and therefore if her dugs ſhould bee below her breaſt, they would hinder her going: but other beaſts haue fower feet, and therefore they are not hindered in their going.

Queſtion. *Why haue not men as great breaſtes or paps as women?*

Anſwer. Becauſe a man hath no monthly tearmes, and therefore no veſſell deputed for them. And yet *Ariſtotle* doth ſay, that men haue ſmall paps and women little ſmall ſtones.

Queſtion. *Which paps are beſt for children to ſucke, great ones, or ſmall ones, or the meane betweene both?*

Anſwer. In the great ones the heate is diſperſed, and there is no good digeſtion of the milke: but in ſmall ones the power and force is ſtrong, becauſe a vertue vnited is ſtrongeſt, and by a conſequent there is a good working and digeſting of the milke: and therefore the ſmall ones are better than the great ones: but yet the meane ones are the beſt of all, becauſe that euery meane is beſt.

Queſtion. *Why doe the paps of yoong women begin to grow great about thirteene or fourteene yeeres of age, as Albertus doth ſay?*

Anſwer. Becauſe that then her tearmes begin to haue courſe and to increaſe: and as *Ariſtotle* doth ſay, mans ſeede and womens flowers doe begin to increaſe at one age.

Queſtion. *Why doe the paps of ſuch women as caſt their child, wax ſoft, as Hippocr. ſaith, 2. part. Aphoriſ.*

Anſw. Becauſe that there the flowers haue no courſe

to

to the teates, by the which the yoong one is nouriſhed, but follow their ordinary courſe, and therefore they wax ſoft.

Queſtion. *Why hath a woman that is with child with a boy, the right pap harder than the left?*

Anſwer. Becauſe the male-childe is conceiued in the right ſide of the mother, as *Hippoc.* ſaith, and therefore the flowers doe run to the right pap and make it hard.

Queſtion. *Why doth it ſignifie weakeneſſe in the childe, when the milke doth drop out of the pappes before the woman bee deliuered?*

Anſwer. According vnto *Ariſtotle*, becauſe the milke is the proper nouriture of the childe in the wombe of the mother, and therefore if the milke runne out it is a token that the childe is not nouriſhed, and therefore is weake.

Queſtion. *Why doth the hardneſſe of the paps betoken the health of the child in the wombe?*

Anſw. Becauſe the flowers are conuerted into milke, and that milke doth ſufficiently nouriſh the childe, and thereby his ſtrength is ſignified.

Queſtion. *Why hath a woman but two paps, and ſome brute beaſts ten, or more?*

Anſwer. Becauſe that for the moſt part a woman hath but one childe either boy or wench, and therefore one pap is ſufficient or two: but beaſts haue many yoong ones, and therefore ſo many teates.

Queſt. *Why be womens paps hard when they be with child, and ſoft at other times?*

Anſwer. They ſwell then and are puffed vp, becauſe that much moiſture which proceedeth from their flowers doth run vnto the paps, which at other ſeaſons doe remaine in the matrix or wombe, and is expelled by the place deputed to that end.

Queſtion. *By what meanes doth the milke of the paps*

come

come vnto the matrix or wombe?

Anſwer. According vnto *Hippocrates*, becauſe there is a certaine knitting and coupling of the pappes with the wombe, and there are certaine vaines which the Midwiues doe cut at the time of the birth of a child, and by thoſe vaines the milke doth flow vnto the nauell of the children, and ſo they receiue nouriture by the nauell. Some ſay, that the child in the wombe is nouriſhed at the mouth: but that is falſe, becauſe that ſo he ſhould auoide excrements alſo: but that is falſe, becauſe that is not ſeene where.

Queſtion. *Why is it the ſigne of a male-child in the wombe, when the milke which runneth out of the womans breaſts is thicke and not much, and of a female when it is thinne?*

Anſwer. Becauſe that a woman which goeth with a boy hath great heat in her, which doth perfect the milke, and make it thicke: but ſuch as goe with a wench haue not ſo much heat, and therefore the milke is vndigeſted and vnperfected, and watery and thin, and will ſwimme about water if it be put into it.

Queſtion. *Why is the milke white, ſeeing the flowers are red, which it is ingendred of.*

Anſwer. Becauſe that blood well purged and concocted, becommeth white, as it appeareth in fleſh, whoſe proper colour is red, and being well boiled is white. Another anſwer is, becauſe that euery humor which is ingendred in ſuch a part of the body, is made like vnto that part in colour where it is ingendred, as neere as it can: but becauſe the fleſh of the paps is white, therefore the humor of milke is white.

Queſtion. *Why doth a Cow giue milke more abundantly than other beaſts?*

Anſwer Becauſe a Cow is a great eating beaſt: and where there is much mouthly ſuperfluity ingendred, there is much milke, becauſe it is nothing elſe but that

blood

bloud purged and tried: and becauſe a cow hath much of this monthly bloud ſhe hath much milke.

Queſtion. *Why is not milke holeſome, as Hippocrates ſaith, 2. part. Aphoriſ.*

Anſwer. According vnto the opinion of *Galen*, for diuers reaſons. Firſt, becauſe it doth curd in the ſtomacke, whereof an euill breath is bred. But to this *Hippocrates* giueth a remedie, ſaying: If the third part of it be mingled with running water, then it is not hurtfull. Another reaſon is, becauſe that ſometimes the milke doth wax ſower in the ſtomacke, and boile till it be dry, whereof euill humours are bred, which doe infect the breath.

Queſtion. *Why is milke nought for ſuch as haue the head-ach.*

Anſwer. Becauſe milke is eaſily conuerted into great fumoſities, and hath much terreſtriall ſubſtance in it, the which fumoſity aſcending, doth cauſe the head to ake.

Queſtion. *Why is milke a fit nutriment for children and infants?*

Anſwer Becauſe it is their naturall and vſuall foode, and becauſe they were nouriſhed with the ſame in the wombe of the mother, it is fit for them.

Queſtion. *Why are white meates made of a new-milch Cow, good?*

Anſwer. Becauſe the milke is at that time very ſpongie, and doth expell many fumoſities, and doth as it were purge at that time.

Queſtion. *Why is the milke nought for the child, if the woman doe vſe carnall copulation?*

Anſwer. Becauſe that in the time of carnall copulation, the ſubtileſt and beſt part of the milke goeth to the veſſels of the ſeede, and vnto the wombe, and the woorſt remaineth in the pappes, which doth hurt the childe.

Queſtion.

Queſtion. *Why is the milke of browne women better than of white women?*

Anſwer. Becauſe that browne women are hotter than others, and becauſe the heate doth purge the milke ſufficiently, and ſo the milke is the better.

Queſtion *Why doth the Phyſitians forbid vs to eate milke and fiſh at the ſame meale?*

Anſwer. Becauſe they doe diſpoſe vs to a leproſie, and becauſe they are both flegmaticke.

Queſtion. *Why haue not birds milke and paps?*

Anſwer. Becauſe paps would hinder their flying: and fiſh alſo haue neither paps nor milke, as *Ariſtotle* doth ſay: but in fiſhes the female doth caſt much ſpawne, vpon which the male doth touch with a ſmall gut, which cauſeth their kinde to be infinite in ſucceſſion.

Of backs.

Queſtion. *WHy haue beaſts backes?*

Anſwer. According vnto *Ariſtotle*, for three cauſes. Firſt, becauſe the backe ſhould be the way and meane of the ſinewes, which are extended and ſpred thorowout all the bodie from the backebone, as it appeareth in ſuch as are hanged, becauſe that when they are torne in peeces, or without fleſh, the ſinewes hang whole in the chine or backe-bone. The ſecond, becauſe it ſhould bee a garde and defence for the ſoft parts of the body, as of the ſtomacke, liuer, lights, and ſuch like. The third, becauſe it ſhould be the foundation of all the bones, becauſe we ſee other bones, as the ribs, faſtened in the backe-bone.

Queſtion. *Why hath a man aboue all creatures a broad backe, which he can lie vpon, which no beaſt can doe?*

Anſwer. Becauſe a broad backe doth anſwer a broad breaſt. If therefore a man ſhould haue a ſharpe backe like

vnto

vnto other beasts, that would be of an vnseemely shape, and therefore it is requisite that he haue a broad backe.

Question. *Why hath a man which lieth on his backe horrible visions?*

Answer. Because then the passage or sinew of the fantasie is open, which is in the forepart of the braine, and so the fantasie is destroied, and then those visions follow. Another reason is, because that when a man doth lie on his backe, the humors are disturbed, and mooued vpward where the fantasie is, which is by that meanes disturbed.

Question. *Why is it naught to lie on the backe?*

Answer. Because as the Physitians doe say, that doth dispose a man to a leprosie, madnesse, and to an *Incubus*. Where you may note, that *Mania* or madnesse is the hurt or disturbance of the forepart of the braine, with a taking away or depriuation of the imagination: but *Incubus*, that is, the nightmare, is a passion of the heart, when a man doth thinke himselfe to be strangled in his sleepe, and somewhat lie heauy vpon his stomack, which hee would put off.

Question. *Why hath the back bone many ioints and knuckles called Spondylia by the Physitians?*

Answer. For the mouing of the backe, and bowing of him, without the which ioints that could not be done. And therefore they say amisse which say that Elephants haue no such ioints: for without them hee could not mooue.

Question. *Why do fish die presently when their back bone is burst?*

Answer. Because that in fish the backe bone is in steed of the heart. Now the heart is the first thing which doth liue, and the last thing which doth die, as it appeareth in the booke *de longit. & breuit. vitæ*. and therefore when that bone is broken fish can liue no longer.

Of

Of the Marrow.

Queſtion. *WHy doth a man die quickly after the marrow is hurt or periſhed?*

Anſwer. Becauſe the marrow doth proceed from the braine, which is a principall part of man, as it appeareth in two reaſons. Firſt, becauſe the marrow is white like vnto the braine: then becauſe they haue a ſmall skin or rinde, which that which is called *Nucha* hath not, which doth ſomewhat differ from the marrow, becauſe that *Nucha* hath two couerings like the braine, called *Pia mater, & Dura mater.*

Of the Piles or flux of blood in the fundament.

Queſtion. *WHy haue ſome men the piles?*

Anſwer. Becauſe they are colde and melancholike, the which melancholy firſt paſſeth to the ſpleene, which is the proper ſeat of melancholy, and there cannot be retained through abundance of blood, and therfore from thence it is carried to the backe-bone, where there are certaine veines which haue their end in the backe the which doe receiue that blood. And when thoſe veines are very full of melancholie blood, then the waies and conduits of nature are opened, and that blood iſſueth out once a monteh like a womans tearmes or flowers. And thoſe men which haue this courſe of blood, are kept from many infirmities, as the dropſie, plague, and ſuch like.

Queſtion. *Why are the Iewes ſubiect vnto this diſeaſe very much?*

Anſwer. The Diuines doe ſay, becauſe they cried at the death of Chriſt, *Let his blood fall vpon vs and our children.* And therefore it is ſaid in the Pſalme, *Percuſſit eos Deus in poſteriora dorſi.* Another reaſon is, becauſe the

Iewes doe eate much flegmatike and cold meats, which doe breed melancholie blood, which is purged by this flux of blood. Another reason is, because mooving doth cause heat, and heate digestion, as 4. *Meteor.* but the Iewes doe not mooue nor labour, nor conuerse with men. Also they liue in great feare, lest we should reuenge the death of our Sauior, which doth also breed a coldnes in them, which doth hinder digestion, which doth breed much melancholy blood in them, which is by this meanes purged.

Of the heart.

Question. *Why are the heart and the lungs, called liuely parts of the bodie, in Latin* Spiritalia membra?

Answer. From this word *spiritus*, which signifieth breath, life, or soule, and because the vitall spirits are ingendred in the heart: but that is no good answer, for so the liuer & the braine might be so called, which is false: because the liuer is a part which giueth nouriture, and the braine sense and life. And yet the consequence is cleere, because the vitall spirits are ingendred in the liuer, and the sensible or animall spirits in the braine. And therefore the answer is, because that in the heart and in the lungs breath and aire is receiued, by which we liue

Question. *Why are the lungs thinne and spungie, light and full of small holes?*

Answer. Because the aire might bee the better receiued in them, for the cooling of the heart, and expelling of superfluous humours, because the lungs are the fanne of the heart. And as a paire of bellowes is puffed vp by taking in of the aire, and shrinketh by blowing out the aire: so likewise the lights doe drawe aire when they coole the heart and cast it out, lest through too much heat

heat of the aire drawen in, the heart ſhould bee ſuffocated.

Queſtion. *Why is the fleſh of the lungs white?*

Anſwer. Becauſe they be in continuall motion.

Queſtion. *Why haue thoſe beaſts onely lungs which haue hearts?*

Anſwer: Becauſe the lungs be no part for themſelues, but for another, that is, for the heart: and therefore it were ſuperfluous for thoſe beaſts to haue lungs which haue no heart: but nature doth neuer want in things neceſſary, nor abound in ſuperfluities.

Queſt. *Why doe ſuch creatures which haue no lungs want a bladder?*

Anſwer. Becauſe ſuch drinke no water, to the end to make their meat to boile, or to helpe digeſtion, but onlie for the tempering of their meate, and therefore they want a bladder and vrine, as it appeareth in ſuch birds as doe not drinke at all, as the Falcon, Sparrowhauke.

Queſtion. *Why is the heart in the middſt of the body?*

Anſwer. Becauſe it ſhould impart life vnto all the parts of the body: and therefore is compared vnto the Sunne, which is placed in the middle of the planets, to powre light vnto them all. And therefore the Pythagorians calling the heauens a great liuing creature, ſay, that the Sunne is the heart of him.

Queſtion. *Why onely in man is the heart placed in the left ſide?*

Anſwer. To the end that the heat of the heart ſhould mitigate the coldneſſe of the ſpleene: for the ſpleene is the ſeate of melancholy, which is ſeated in the left ſide likewiſe.

Queſtion. *Why is the heart firſt ingendred? for according vnto Ariſtotle, the heart doth firſt liue and laſt die.*

Anſwer. Becauſe, as *Ariſtotle* ſaith, *de iuuentute & ſenect.*

ſenect. the heart is the beginning and orignall of life, and of all the parts of the body, and without him no part can liue. Note, according vnto the Philoſophers, that of the ſeede retained in the matrix or wombe, there is firſt ingendred a certaine little ſmall skinne, which doth compaſſe the ſeede, whereof firſt the heart is made of the pureſt blood, then of a blood not ſo pure the liuer, and of a thicke and colde blood the marrowe and the braine.

Queſtion. *Why are ſuch beaſts bold which haue but a little heart, as the Lion?*

Anſwer. Becauſe that in a little heart the heat is well vnited and vehement, and the blood touching him doth quickly heat him, and is ſpeedily carried vnto the other parts of the body, which doth giue courage and boldneſſe.

Queſtion. *Why are ſuch beaſts as haue a great heart fearefull, as the Hare?*

Anſw. Becauſe the heat is diſperſed in ſuch a one, and is not able to heat the blood which commeth to him and ſo feare is bred.

Queſtion. *Why is the heart continually mooued?*

Anſwer. According vnto *Ariſtot. de motu cordis*, and *Galen*, becauſe that in him there is bred a certaine ſpirit which is more ſubtile than the aire, which by reaſon of his great thinneſſe and rare faction, doth ſeeke a larger ſpace, filling the hollow roome of the heart, whereof the dilating and opening of the heart doth follow. And becauſe the heart is earthly, that thruſting and mouing ceaſing, his parts are at reſt, and tend downwards. And *Galen* giueth an experiment of an acorn, the which if it be put into the fire, the heate doth diſſolue his humidity into ſmoake, which is thinner and greater than the humidity, and therefore doth occupie a greater place, and ſo cannot abide in the rinde, but doth puſſe

it

it vp, and cauſe it to fall into the fire. The like is of the heart: and therefore note that the heart of a liuing creature is triangular after a ſort, and hath the leaſt part towards the left ſide, and the greateſt towards the right, and doth alwaies open and ſhut in the leaſt part, and by that meanes is in continuall mooving. The firſt mooving is called of the Phyſitians *Diaſtole*, that is, the extending of the breaſt or heart. The ſecond, *Siſtole*, that is, the ſhutting of the heart, and of theſe two moouings all the moouings of the body doe proceed, and the mooving of the pulſe which the Phyſitians doe feele.

Queſtion. *Why are great beaſts leane.*

Anſwer. Becauſe the naturall heate proceeding from the heart, doth conſume the wateriſh humiditie, which ſhould be conuerted into fat. And for the moſt part women are fatter than men, becauſe they haue much humidity in them, and haue a moiſter heart than men.

Queſtion. *Why is the fleſh of the heart ſo compact and thicke together?*

Anſwer. Becauſe that in a thicke compacted ſubſtance heat is ſtrongly receiued and vnited, as it appeareth in other things. And becauſe the heart with his heat ſhould moderate the coldneſſe of the braine, it is made of that faſt fleſh apt to keepe a ſtrong heat.

Queſtion. *Why is the heart the hotteſt part in all liuing creatures?*

Anſwer. Becauſe it is ſo compacted, it receiueth heat beſt, and becauſe it ſhould mitigate the coldneſſe of the braine, as is ſaid.

Queſtion. *Why is the heart the beginning of life?*

Anſwer. Becauſe that in him the vitall ſpirit is bred, which is the ſeate of life. And therefore according vnto the opinion of *Auguſt. de different. ſpirit. & anime.* the heart hath two bellies or receptacles, that is, the right

and the left: the right hath more blood than ſpirit, the which ſpirit is ingendred to giue life, and viuificate all the body.

Queſtion *Why is the heart round, and of the figure of a pyramide, long and ſharpe?*

Anſwer The round figure hath no angles, and therefore the heart is round, for feare leſt any noiſome and hurtfull matter ſhould be kept and retained in him. And alſo, as *Ariſtotle* doth affirme, becauſe the round figure is fitteſt for motion.

Queſtion. *Why is the blood principally in the heart aboue all other parts?*

Anſwer. Becauſe the blood is in the heart as in his proper place, or in his efficient place, which ſome doe atribute vnto the liuer. And thereupon the heart doth not receiue blood of any other part, but other parts of him.

Queſtion. *Why doe ſome creatures want a heart?*

Anſwer. Although they haue no heart, yet they haue ſomewhat which doth anſwer vnto the heart, as doth appeare in fiſh, and eeles, which haue the backe-bone inſtead of the heart.

Queſt. *Why doth the heart beate and liue in ſome creatures when the head is off, as it appeareth in birds and in hens?*

Anſwer. Becauſe the vitall ſpirits doe remaine longeſt in the heart, becauſe the heart is that which is firſt aliue and laſt dead, as *Ariſtotle* doth ſay, and therefore the heart doth beat more than other parts.

Queſt. *Why doe all creatures which want a heart, or ſomewhat proportionable vnto it, want blood alſo, as it appeareth in flies?*

Anſwer. The heart is the beginning of blood, and therefore the cauſe failing the effect doth faile.

Queſtion. *Why is the puiſe of the heart more certainely iudged in the right ſide than in the left?*

Anſwer.

Answer. Because the heat of the heart is more liuely there than in the other side, and therefore it is better felt there, than in the other side.

Question. *Why doth the heat of the heart faile sometimes on a sudden, as in those which haue the falling sickneſſe?*

Answer. This doth proceede according vnto *Constant.* through the defect of the heart it selfe, and of certaine small skinnes with the which it is couered, the which being infected or corrupted, the hart falleth on a sudden: and somtime it doth happen by reason of the parts next adioyning. And therefore when any venemous humor doth goe out of the mouth of the stomacke, that doth hurt the heart, and the parts adioining, the which doth also cause this fainting. Note according vnto *Aristotle*, that the disposition of the heart is knowen by the pulse of the heart, because a swift great beating pulse doth giue witnes of the heat of the heart and of a good complexion. A slow and weake pulse doth betoken the coldnes of the heart and an euill complexion. And therfore a woman which is in health hath a slower and weaker pulse than a man, as it shall appeare heereafter.

Of the stomacke.

Question. *Why is the stomacke large and wide?*

Answer. Because that in the stomacke the meate is first concocted and digested, as it were in a pot, to the end that that which is pure should be separated from that which is impure, as *Aristotle* saith: and therefore according vnto the quantity of meate the stomacke is inlarged

Question. *Why is the stomacke round?*

Answer. Because that if it had angles and corners, as *Constant.* saith, the meate would remaine in them and breede euill humours, and a man should neuer want

agues: the which humors neuertheleſſe are euacuated, lifted vp and conſumed, and are not hidden in any ſuch corners, by reaſon of the roundneſſe of the ſtomacke.

Queſtion. *Why is the ſtomacke full of ſinewes and feeling?*

Anſwer. As *Ariſtotle* doth ſay, becauſe the ſinewes can be extended and inlarged, and ſo the ſtomacke is when it is full, and when it is hungry it is drawen together, and therefore nature hath prouided thoſe ſinewes.

Queſtion. *Why doth the ſtomacke digeſt?*

Anſw. Becauſe of the heat which is in him, the which heat commeth from the parts adioyning, that is, the liuer and the heart. For we ſee that in mettals the heat of the fire doth take away the ruſt & droſſe from the iron, and ſiluer from tinne, and gold from copper: and ſo by digeſtion the pure is ſeparated from the impure. And that digeſtion is of foure ſorts, according vnto the Phyſitians.

Queſtion. *Why is the ſtomacke ioyned vnto the liuer?*

Anſwer. Becauſe, ſaith *Conſt.* the liuer is very hot, and with his heat doth helpe digeſtion, and doth compaſſe the ſtomacke.

Queſtion. *Why be we commonly colder after dinner than before?*

Anſwer. Becauſe that then all the heat goeth to the ſtomacke to further digeſtion, and ſo the outward parts be cold, being depriued of heat.

Queſtion. *Why is it hurtfull to ſtudy preſently after dinner?*

Anſwer. Becauſe that when the heat doth labour to helpe the imagination in ſtudy, then it ceaſeth from digeſting the meat, and ſo the meat remaineth raw. And therefore according vnto the Phyſitians a man ſhould walke ſomewhat after dinner.

Queſtion. *Why haue women with childe an vnordinate*

appetite

appetite of eating coales, aſhes, and ſuch like?

Anſwer. Becauſe that ſuch as are the humours in the ſtomacke, ſuch nutriment they deſire: and becauſe women with child haue corrupted humors, they deſire ſuch things, becauſe like doth couet his like.

Queſtion. *Why doth the ſtomacke ſlowly digeſt very fat meate?*

Anſwer. Becauſe ſuch meates doe ſwimme in the ſtomacke. Now the beſt digeſtion is in the bottome of the ſtomacke, where fat meat commeth not. And therefore ſuch as eate fat meate are very ſleepie after the eating of it, becauſe their digeſtion is hindered.

Queſtion. *Why is all the body the woorſe when the ſtomacke is ill at eaſe?*

Anſwer. Becauſe the ſtomacke is knit with the braine, heart and liuer, which are the principall parts in man, and therefore when he is not well, the others are euilly diſpoſed. Another anſwer is, that if the firſt digeſtion be hindered, the others are alſo hindered: for in the firſt digeſtion is the beginning of the infirmity that is in the ſtomacke.

Queſtion. *Why are yoong men ſooner a hungred than old men?*

Anſwer. Yoong men doe digeſt for three cauſes. Firſt for growing: then for reſtoring of life: and laſtly, for conſeruation of their life, as *Hippocrates* and *Galen* doth ſay. Elſe we anſwer, that yoong men are hotter than old men, becauſe yoong men are hot and drie, and therefore the heat doth digeſt more, and by a conſequent they deſire more.

Queſtion. *Why doe Phyſitians preſcribe that a man ſhould eate when he hath an appetite?*

Anſwer. Becauſe much hunger and emptineſſe doth fill the ſtomacke with naughtie rotten humours, which he doth draw vnto himſelfe in ſtead of meat: which doth

doth easily appeare, because that if we fast ouer night, we haue an appetite to meat, but in the morning none. That is therefore a token that the stomacke is filled with naughtie humors, and especially his mouth, which is no true filling, but a deceitfull. And therefore after we haue eaten a little, our stomacke commeth to vs againe. And then the prouerbe is, that one morsell drawveth another: for the first morsel hauing made cleane the mouth of the stomacke, doth prouoke appetite.

Question. *Why doe the Physitians prescribe, that we should not eate too much at a time, but by little and little?*

Answ. Because that when the stomacke is full, the meat doth swim in him, which is a dangerous thing. Another reason is, that as very greene wood doth put out the fire, so doth much meat choake the naturall heat and put it out. And therfore the best physicke is to vse temperancy in eating and drinking.

Question. *Why doe we desire change of meates, according vnto the change of times? as in winter, beefe, porke, mutton: in summer, lighter meates, as veale, lambe?*

Answer Because the complexion of the bodie is altered and changed, according vnto the time of the yeere. Another answer is, that this doth proceede from the quality of the season, because that the colde of the winter doth cause a better digestion, because the stomacke and bellie is hotter in winter, by reason of the compassing colde, as *Hippocrates* and *Aristotle* doth teach.

Question. *Why should not the meat we eate be too hot, as Pepper, Ginger?*

Answer. Because that hot meat doth burne the blood, and doth dispose vnto a leprosie. So contrariwise, meat too colde doth mortifie and congeale the blood. Also our meate should not bee ouer sharpe, because it procureth olde age: and ouer much sauce doth burne

the

the intrailes, and procureth often drinking, as raw meat doth: and ouer ſweet meates doe conſtipate and clinge the veines together.

Queſtion. *Why is it a good cuſtome to eate cheeſe after dinner, and peares after all meate?*

Anſwer. Becauſe that cheeſe, by reaſon of his earthlineſſe and thickneſſe, tendeth downe toward the bottome of the ſtomacke, and ſo putteth downe the meate: and the like is of peares. Note that new cheeſe is better than olde, and the olde drie ſalt cheeſe is verie naught, and procueth the head-ach and ſtopping of the liuer, and the older the woorſer. Whereupon it is ſaid, that cheeſe is naught, and digeſteth all things but it ſelfe.

Queſtion. *Why be nuts good after fiſh: as the verſe is?*

After fiſh nuts: after fleſh cheeſe.

Anſwer. Becauſe fiſh is of a hard digeſtion, and doth eaſily putrifie and corrupt, and nuts doe helpe digeſtion, becauſe they are ſomewhat hot. And fiſh is poyſon at ſometimes, and nuts are a remedy againſt poyſon. And note that the fiſh ſhould be of a cleere ſtonie water, and not of a cold ſtanding muddie water, and ſhould bee ſod in wine with parſly, and ſo it doth leaſt hurt.

Queſtion. *Why is it vnholeſome to ſtay long for one diſh after another, and eate of diuers kinds of meates?*

Anſwer. Becauſe the firſt meate beginneth to digeſt when the laſt is eaten, and ſo the digeſtion is not equally made, and therefore the meate digeſted beginneth to corrupt. But yet this rule is to bee noted touching the order of meates, that if there be many diſhes, whereof ſome are light in digeſtion, as chickens, kid, veale, ſoft egs, and ſuch like, theſe meates ſhould bee firſt eaten: but the groſſe meates, as veniſon, bacon, beefe, rotted porke, hard egs, and fried egs, ſhould bee eaten laſt.

And

And the reaſon is, becauſe that if they ſhould be firſt ſerued and eaten, if they were digeſted, they would hinder the digeſtion of the others: and the light meates not digeſted, ſhould be corrupted in the ſtomacke, and be kept in the ſtomacke violently. Whereof there would follow belching, loathing, head-ach, belly-ach, and great thirſt. And by a conſequent it is very hurtfull too at the ſame meale, to eate milke, and drinke wine, becauſe they diſpoſe a man to a leproſie.

Queſtion. *Which is better for the ſtomacke meat or drinke?*

Anſwer. Drinke is ſooner digeſted than meat, becauſe meat is of greater ſubſtance and more materiall than drinke, and therefore meate is harder to digeſt.

Queſtion. *Why is it good to drinke at dinner?*

Anſwer. Becauſe the drinke ſhould make the meat redier to digeſt. For if a pot bée filled with fleſh or fiſh without liquor, then both the meate and the pot is marred. And the ſtomacke is like vnto a pot which doth boile meat: and therefore the Phyſitians do giue counſell to drinke at meales.

Queſtion. *Why is it good to forbeare a late ſupper?*

Anſwer. Becauſe there is no mooving nor ſtirring after ſupper, and ſo the meat is not ſent downe to the bottome of the ſtomacke. but remaineth vndigeſted, and ſo breedeth hurt. And therefore a light and ſhort ſupper is beſt, as the old verſe doth ſhew.

Queſtion. *Why is it naught to drinke wine faſting?*

Anſwer. Becauſe it doth greatly endanger the braine, and breedeth the falling ſickneſſe, and the apoplexie.

Queſtion. *Why is it hurtfull to drinke much cold water?*

Anſwer. Becauſe one contrary doth expell and hinder another: but the water is very cold, and therefore comming vnto the ſtomacke doth hinder digeſtion, and the heat which doth digeſt.

Queſtion. *Why is it vnwholeſome to drinke new wine, and*

why

why doth it hurt the ſtomacke very much?

Anſwer. Becauſe it cannot be digeſted: and therfore it doth cauſe the belly to ſwell, and ſo it doth in ſome ſort cauſe a bloody flux: it doth alſo hinder making of water: but to drinke good wine is holeſome.

Queſt. *Why doe the Phyſitians forbid vs to labour preſently after dinner?*

Anſwer. For three cauſes. Firſt, becauſe moouing doth hurt the vertue & power of digeſtion, & by that meanes the meate is expelled vndigeſted. The ſecond is, becauſe ſtirring immediatly after dinner doth cauſe the parts of the body to drawe the meate rawe vnto them, which doeth breed ſickeneſſe. The third, becauſe moouing doth cauſe the meate to deſcend before it be digeſted: but after ſupper it is good to ſtirre and mooue becauſe we ſleepe not long after. And therfore we ſhould walke a litrle, becauſe the meate may go to the bottome of the ſtomacke.

Queſtion. *Why is it good to walke in the morning before dinner?*

Anſwer. Becauſe it maketh a man well diſpoſed, and doth fortifie and ſtrengthen the naturall heat, and cauſeth the ſuperfluity of the ſtomacke to deſcend. And therefore *Auicen* doth ſay, that ſuch as forgoe this exerciſe, doe fall into the inflammation of the heart.

Queſtion. *Why is it holſome to vomite, as diuers ſay?*

Anſw. Becauſe it doth purge the ſtomake of all naughty humors: for it doth expell greene and blew humors, which would breede agues, if they ſhould remaine in the ſtomacke. And according vnto *Auicen*, a vomite doth purge the eies, the head, and make the braine cleane.

Queſtion. *Why doth ſleepe greatly ſtrengthen the ſtomacke, and the digeſtiue vertue?*

Anſwer. Becauſe that in ſleepe the heate doth drawe inward,

inward, and doth helpe the digeſtion: but when we be awake, the heat doth remaine about the ſenſes, and is diſperſed thorowout all the body.

Queſtion. *Why doe ſome men in ſome diſeaſes, voide their meat downeward, in the ſame quality and quantity, as they did receiue it into the ſtomacke?*

Anſwer. By reaſon of the weaknſſe of the naturall vertue of the appetitiue power, attractiue, digeſtiue, retentiue, and expulſiue, which diſeaſe is called *Lieuteria.*

Of the blood.

Queſtion. *Why is it neceſſary, that euery liuing thing which hath blood, haue alſo a liuer?*

Anſwer. According vnto *Ariſtotle*, becauſe the blood is firſt made in the liuer, becauſe the liuer is the ſeate of the blood, according vnto other Phyſitians, & is drawen from the ſtomacke by certaine principall veines, and ſo ingendred.

Queſtion. *Why is the blood red?*

Anſwer. Becauſe it is like vnto the part in which it is made, that is, vnto the liuer, which is of a red colour. And the blood is alſo ſweete, becauſe it is well digeſted and concocted: but if it haue a little earthly matter mixed with it, it is a cauſe that it is ſomewhat ſalt, as it appeareth in *Ariſtot. lib. meteor.*

Queſtion. *Why haue women thicker blood than men?*

Anſwer. By reaſon of the colde which doth thicken, binde, and congeale, and ioine together.

Queſtion. *Why doth the blood come to all the parts of the bodie from the liuer, and by what meanes?*

Anſwer. By the meanes of the principall veines, as the veines of the head, of the liuer, and ſuch other, and to nouriſh all the body.

Of

Of vrine.

Queſtion. *How doth the vrine come vnto the bladder, ſeeing the bladder is ſhut?*

Anſwer. Some ſay by ſweating, and it ſeemeth to be true: but ſome ſay, that it commeth by a ſmall skinne which is in the bladder, which doth open and let in the vrine. *Theophilactus* doth ſay, that the vrine is a certaine and not a deceitfull meſſenger of the health and infirmitie of man. And *Hippocrates* doth ſay, that men haue white vrine in the morning, and before dinner red, and after dinner pale, and likewiſe after ſupper: for there are diuers colours of the vrine, whereof we will not ſpeake at this preſent.

Queſtion. *Why doth the dropſie proceed from the liuer?*

Anſwer. Becauſe that (ſaith *Conſtan.*) the digeſtiue power in the liuer, cannot conuert the thicke ſubſtance into the fower humors, but is conuerted onely into water, the which doth ſwell and puffe vp a man, and eſpecially the belly.

Of the gall.

Queſtion. *Why haue liuing creatures a gall?*

Anſwer. Becauſe that cholericke humors are receiued in it, the which through their ſharpneſſe doe helpe the guts to expell ſuperfluities, it doth alſo helpe the ſtomacke in digeſting.

Queſtion. *Why doth the iaundiſe proceed from the gall?*

Anſwer. Becauſe the humor of the gall is blewiſh and yellow: and therefore when the pores of the gall are ſtopped, then that humor cannot goe into the ſacke or bladder of the gall, but is mingled with the blood, wandring thorowout all the body, and infecting the skinne.

Queſtion. *Why haue not a Horſe, a Mule, an Aſſe and a Crow a gall?*

Answer. *Aristotle* saith, that although those beasts haue no gall in one place, as in a purse or vessell, yet they haue a gall dispersed by some small veines.

Of the spleene.

Question. *WHy is the spleene blacke flesh?*

Answer. Because it is caused of a terrestriall and earthly matter, that is, of a blacke substance, as *Aristotle*, doth say. Now the effect is like vnto the cause. Another answer is according vnto the Physitians, because the spleene is the receptacle of melancholy, and melancholy is of a blacke colour.

Question. *Why is a man leane which hath a great spleene?*

Answer. Because the spleene doth draw much matter vnto himselfe, which should goe into fat. And therfore contrariwise, men which haue but a small spleene are fat.

Question. *Why doth the spleene cause men to laugh as Isidorus doth say; we laugh with the spleene, we be angry with the gall, we are wise with the heart, we loue with the liuer, and wee feele with the braine, and speake with the lungs: that is, the cause of laughing, anger, loue, wisedome, and speech, and feeling, doth proceed from the spleene, the gall, the liuer, the heart, the lungs, and the braine?*

Answer. The reason is, because the spleene doth draw much melancholy vnto it, because it is his proper seate, the which melancholie is cause of sadnesse, and is there consumed, and so the cause failing, the effect faileth. And that melancholy is the cause of sadnes, it appeareth in *Aristotle in Proem. de anima.* and therefore that being consumed in the spleene, the contrary vnto sadnesse doth follow, that is, ioy and gladnesse. And for the same cause the gall causeth anger: for cholericke men are angry, because they haue much gall. For the better vnder-

standing

ſtanding of this, note that there be foure humors in man, that is, bloud, choler, flegme and melancholy: whereof each hath a ſpecial receptacle and place where it is receiued and kept. Of a drie and hoat ſubſtance, choler is ingendred, which goeth vnto the gall, as to his ſeat and place. But of a colde and drie humour melancholy is ingendred, which runneth to the ſpleene as to his peculiar place and receptacle. But of a colde and moiſt humour flegme is bred, which goeth vnto the lungs, as vnto his receptacle, or as the Phyſitians doe ſay, vnto the ſpleene. But the blood which is the moſt nobleſt humor, is ingendred in the liuer, and there his proper place doth ſeeme to be.

Of carnall copulation.

Queſtion. *WHy doe liuing creatures vſe carnall copulation?*

Anſwer. Becauſe it is the moſt naturall worke which is in liuing creatures, to beget the like vnto themſelues in kinde, to continue the kinde. For if carnall copulation were not, all kind of liuing creatures had before this time periſhed.

Queſtion. *What is this carnall copulation?*

Anſwer. It is a mutuall action of the male and female, with inſtruments ordained and deputed for that act, to maintaine the kinde. And therefore the Diuines do ſay, that it is a ſinne to vſe that act for any end, but for begetting his like in kinde.

Queſtion. *Why is this action good in thoſe to whom it is lawfull, if it be moderately taken?*

Anſwer. Becauſe that according vnto *Auicen* and *Conſt.* it doth eaſe and lighten the body, cheere the minde, comfort the head and the ſenſe, take away many griefes of melancholy, becauſe it doth expell the fume of

the ſeed from the braine, and it doth expell the matter of impoſtume. And therefore ſometimes through the intermitting of this act, the darkneſſe of the ſight doth inſue, and a giddineſſe of the head. And therefore the ſeed of a man retained aboue a due time, is conuerted into ſome infectious humour.

Queſtion. *Why is immoderate carnall copulation hurtfull?*

Anſw. Becauſe it doth deſtroy the ſight, and drie the body: becauſe that as *Ariſtotle* ſaith, 2. *de gen. anim.* lechery and incontinency is the waſting of the pure humidity, and doth conſume the braine: and it breedeth ſharpe feuers, as *Auicen* teacheth, and as experience doth ſhew. And doth ſhorten the life of man, as *Ariſtotle* ſaith, *de longit. & breuit. vitæ.* And *Albertus* doth ſhew this in the ſparrow, which by reaſon of his often coupling, doth liue but three yeeres.

Queſtion. *Why doth carnall copulation very much hurt to melancholie men, and cholericke men, and generally to leane men?*

Anſwer. Becauſe it doth drie the bones verie much, which are drie of themſelues. And contrariwiſe, it is good for the flegmatike and ſanguine, as *Auicen* ſaith, becauſe they abound with that ſubſtance, which by nature is neceſſarily expelled. Although *Ariſtotle* doth affirme, that euery fat creature hath but ſmall ſtore of ſeede, becauſe the ſubſtance of it doth turne into fatneſſe.

Queſtion. *Why doe not the female of bruite beaſts couet carnall coupling, after they be great with yoong?*

Anſwer. Becauſe that then the wombe or matrix is ſhut, and the flowers ceaſe, and therefore the deſire vnto the act doth ceaſe.

Queſtion. *Why ſhould not this act be vſed when the body is full?*

Anſwer.

Answer. Because it doth hinder digestion, as *Aristotle* saith: likewise it is not good for a hungry belly, because it doth weaken him.

Question. *Why is it not good after a bath?*

Answer. Because that then the pores are open, and the heat dispersed throughout all the bodie: and therefore carnall copulation following a bath, doth coole the body very much.

Question. *Why is it not good after a vomite, or looseneſſe of the belly?*

Answer. Because it is verie perilous to purge twise in one day, as *Hippocrates* and *Galen* say: but so it is of this act of carnality, and looseneſſe in the belly, because by this act the reines and kidneies are purged and the guts by the vomite.

Question. *Why are wilde beasts furious when they couple, as it doth appeare in Harts which bray, and Asses which are then almost mad, as Hippoc. saith?*

Answer. Because there blood is kindled with the desire of carnall act, and nature also doth labour to expell superfluities in them, which in the sense do dispose vnto anger and madneſſe: and therefore after the act done they are tame and gentle.

Question. *Why is there such delight in the act of venery?*

Answer. Because this act is abase and contemptible thing in it selfe, naught and vncleane, so farre that all beasts would naturally abhorre it, if there should be no pleasure in it, and so there should neuer be any carnall copulation, by reason of the vncleannes of it. And therfore in this delight nature doth willingly practise it, to the end that the kinds of liuing things should be maintained and kept.

Question. *Why doe such as vse it oft, take lesser delight in it, then such which come to it seldome?*

Answer. For three causes. First, because the passage

of the ſeed is ouer large and wide, and therefore the ſeed maketh no ſtaie there, by which ſtay the delight is had. The ſecond, becauſe that through often going together, there is but little ſeed left, and therefore giueth no delight. The third, becauſe that ſuch inſteed of ſeed caſt out blood vndigeſted and raw, or ſome other waterie ſubſtance, which is not hot, and therefore cauſeth no delight.

Queſtion. *Whether can this carnall copulation bee done by the mouth, ſo that beaſts may conceiue thereby, as ſome doe ſay of pigeons, which they ſay by kiſſing doe this act at the mouth and conceiue. And ſome ſay this to bee true in the Weeſell or ermine?*

Anſwer. According vnto *Ariſtotle*, that is vntrue. For although pigeons doe play by the beake, yet they doe not couple together this way nor conceiue. And becauſe the weeſel doth beare his yong ones from place to place in his mouth they are of that opinion. And therefore *Ariſtotle* doth ſhew it thus: Whatſoeuer goeth in at the mouth, that is conſumed by digeſtion: but if the ſeed ſhould goe in at the mouth, then it ſhould alſo be conſumed by digeſtion. The maior is plaine, nor is no eaſie inſtance, and the concluſion doth holde in *Darij*.

Of the ſeed of man or beaſt.

Queſtion. *WHereof commeth the ſeed of man?*

Anſwer. There are diuers opinions of Philoſophers and Phyſitians in this point: Some ſay that it is a ſuperfluous humour of the fourth digeſtion. And ſome ſay that the ſeede is pure blood, flowing from the braine, concocted and made white in the ſtones. And ſome ſay that it is the ſuperfluity of the ſecond or third digeſtion. But becauſe ſweat, vrine,

ſpettle,

ſpettle, flegme and choler are the like, *Ariſtotle* ſaith, that the ſeed is alwaies the ſuperfluity of the laſt nutriment, that is, of blood diſperſed thorowout all the body: but yet principally it commeth from the principall parts, that is, from the heart, liuer, and braine. And an argument of this is, becauſe that thoſe parts are greatly weakned in the caſting out of ſeed: and thereof it doth appeare, that carnall copulation is not profitable nor good. But ſome thinke this to be true by ouer vehement practiſe in this act: for otherwiſe moderately taken it is good and wholeſome, for the lightening and eaſing of the body, as is ſaid before.

Queſtion. *Why is the ſeed of a man white, and the ſeed of a woman red?*

Anſwer. It is white in man, by reaſon of his great heat; and becauſe it is digeſted better, and made white in the ſtones, the fleſh of which is white, as the fleſh of the paps. But the ſeed of a woman is red, becauſe it is the ſuperfluitie of the ſecond digeſtion, which is done in the liuer, which is red. Or elſe we may ſay, that it is becauſe the flowers are corrupt vndigeſted blood, and therefore it hath the colour of blood.

Queſtion. *Whether doth the ſeed of man come from the parts of the body, or from the humours?*

Anſwer. As ſome ſay, from the parts of the body: and that we prooue, becauſe we ſee that a lame man doth beget a lame childe, and a father which hath a skarre, a child which hath a skar, as *Ariſtotle* reporteth, *lib. de animal.* which could not be if the ſeed did not fall from the parts of the bodie. But ſome ſay that it commeth from the humors, becauſe it is made of the laſt nutriment, and the nutriment is no part but a humour. But as for the lameneſſe and skarre, that proceedeth from the imagination of the mother at the time of carnall copulation, as *Ariſtotle* ſaith 2. *de generat. animal.*

Queſtion. *Wherefore doth the imagination of the mother, which imagineth of an Aethiopian or Blackamoore, cauſe the mother to bring foorth a blacke child: as Albertus Magnus reporteth of a Queene, who in the act of carnall copulation, imagined of a Blackamore which was painted before hir, and ſo brought foorth a Blakamore?*

Anſwer. *Auicen* ſaith, that an imagination of a fall, maketh a man fall, and the imagination of a leproſie maketh a man a leper. And ſo in this purpoſe the imagination is aboue the forming power, and therefore the childe borne followeth the imagination, and not the power of forming and ſhaping, becauſe it is weaker then the other.

Queſtion. *Whether doth the ſeed of the man enter into the ſubſtance and matter of the child?*

Anſwer. The ſeed of the father and the mother doth goe into the ſubſtance of the childe in the wombe: becauſe that as creame doth goe into the ſubſtance of cheeſe, ſo the ſeed of man into the fruite of the wombe like vnto the creame, and the flowers of the woman doth enter in like vnto the milke. But this opinion doth not ſeeme to be of force. And therefore according vnto *Ariſtotle* and other Philoſophers, we ſay that the ſeed doth not goe into the ſubſtance of the childe: and it is prooued thus, becauſe that ſo the matter and the efficient cauſe ſhould be all one, which is againſt the Philoſopher. The conſequence is good, becauſe the ſeed is the efficient beginning of the childe, as the builder is the efficient cauſe of the houſe, and therefore is not the materiall cauſe of the childe. It is prooued another way, becauſe there is the ſelfe ſame materiall cauſe of nouriſhment and generation, 2. *de anima.* becauſe we haue our being and our nouriſhment of the ſame matter: but the ſeed cannot be the materiall cauſe of nouriſhment, according vnto *Auerrois*, and therefore not

of

of being. But in truth this it is, both the ſeedes are ſhut and kept in the wombe: but the ſeed of the man doth diſpoſe and prepare the ſeed of the woman to receiue the forme, perfection or ſoule, the which being done, it is conuerted into humidity, and is fumed and breathed out by the pores of the matrix, which is manifeſt, becauſe onely the flowers of the woman are the materiall cauſe of the yoong one.

Queſtion. *Why doth the matrix or wombe of a woman draw greedily the ſeed of a man? For as* Auerrois *doth ſay, there was a maide in a bath, where ſome ſeed had beene caſt, the which the maide drawing, did conceiue with childe, and was deliuered?*

Anſwer. Auerrois doth ſay, that the wombe and nature doe draw the ſeed, as the Lode-ſtone doth iron, and the Agathe ſteele: but ſhe doth draw it for the perfection of herſelfe.

Of womens monthly tearmes.

Queſtion. *WHy haue women monthly tearmes or flowers?*

Anſwer. Becauſe they are colde in reſpect of men: and becauſe all their nouriſhment cannot be conuerted into blood, a great part of it is turned into their flowers, the which in euery moneth in euery woman are expelled, I ſay of euery woman which is in health, and of a certaine age, that is, after thirteene yeeres: for before they run not though ſhe be in health, and ſome diſeaſed women haue them not.

Queſtion. *Why doe they run from women?*

Anſw. Becauſe it is an infectious matter: for as *Ariſtotle* doth ſay, if that ſubſtance being yoong and flowing doe touch a tree, or greene bough of a tree, the tree doth die and not proſper: yea, *Ariſtotle* doth ſay,

that if a dogge ſhould taſt of it, he would runne mad in three daies. And therefore nature would expell it euery moneth, as being an enemy vnto life. And if women doe detaine it aboue their due time, according vnto *Ariſtotle*, it doth breed great infirmities and diſeaſes, as ſwouning.

Queſtion. *Why doe they not run before thirteene yeeres of age?*

Anſwer. Becauſe yoong women be hot, and ſo doe digeſt all their nouriſhment: and therefore they are not bred in them before that age, nor expelled, vnleſſe the goodneſſe or naughtineſſe of their complexion doe hinder it.

Queſtion. *Why haue not women them after fiftie yeeres of age?*

Anſw. Some anſwer, that old women be barren, and therefore they ceaſe. But a better anſwer is, that then nature is weake in them, and therefore they cannot expell them, by reaſon of ouermuch weakneſſe. And therfore there is great ſtore of immundicities bred in them in one whole lump, & they are by that meanes ſo infectious, that they infect men with their breath, and then the cough and other infirmities come vpon them. And therfore according vnto the counſell of the Phyſitians, then men ſhould abſtaine from them.

Queſtion. *Why doe not ſuch women corrupt and infect themſelues?*

Anſwer. Becauſe poiſon doth not worke vpon it ſelfe, but vpon ſome other obiect: or elſe it doth not hurt themſelues, becauſe it is their nature. *Albertus* reporteth of a certaine maide which was brought vnto him in *Colen*, which did eate ſpiders, which did her no hurt at all, but were good meate vnto her. And *Ariſtotle* in his booke of the gouernment of princes to *Alexander*, reporteth of a maide which in her youth was nouriſhed

with

with poiſon. And ſome men haue done the like.

Queſtion. *Why haue not women with childe the flowers?*

Anſw. Becauſe that then the flowers turne into milke, and into the nouriſhment of the childe: for if a woman with childe haue them, it is a ſigne of miſcarying with her childe.

Queſtion. *Why do they run the firſt three monthes in women with childe?*

Anſw. By reaſon of the ſmalneſſe of the childe, which cannot take all that matter and ſubſtance.

Queſt. *Why haue not the female of brute beaſts, as of fowle and fiſh, their flowers?*

Anſwer. Becauſe as *Ariſtotle* and *Albertus* doe ſay, in beaſts which go with feete, the flowers turne into haire, in fiſh into their ſcales, in birdes into their feathers. And therefore in beaſtes you may note that the female is more hairie then the male, and the female of fiſhes fuller of ſcales, and the female of birds fuller of feathers.

Queſtion. *Why doe the flowers receiue their name Menſtrua, of this word Menſis a moneth?*

Anſwer. Becauſe it is a ſpace of time which doth meaſure the Moone, becauſe the Moone doth end her courſe in 29. daies and 14. houres. Now the Moone hath dominion ouer moiſt things, and becauſe the flowers are an humidity, they take their denomination of the moneth, and are called monethly tearmes: for moiſt things doe increaſe as the Moone doth increaſe, and decreaſe as ſhe doth decreaſe.

Queſtion. *Why doe they run longer time in ſome, than in other ſome: as in ſome ſix or ſeuen daies, and ordinarily in all three daies?*

Anſwer. The firſt are colder, and therefore they increaſe the more in them, and by a conſequent they are the longer in expelling: and other women are more hot,

and

and therefore they haue the fewer, and are a ſhorter time in expelling them.

Queſtion. *Where are the flowers kept before they run?*

Anſwer. Some ſay, in the matrix or wombe. But *Auerrois* doth miſlike this, and doth ſay that the matrix is the place of generation, and that thoſe flowers further generation nothing at all. And therefore he doth ſay, that there are certain veines about the back-bone which doe keepe them. And a ſigne of this is, becauſe that thoſe women at that time haue great griefe in their backe, by reaſon of expelling the flowers.

Queſtion. *Whether are the flowers which are expelled, and the flowers which the child is ingendred of, all one?*

Anſwer. No, becauſe the one are vncleane, and vnfit for that purpoſe: but the other very pure and cleane, and therefore that blood is fit for generation.

Queſtion. *Why doe women which are gotten with childe when they haue their flowers, bring foorth weake children, and leprous?*

Anſw. Becauſe thoſe flowers are venemous, yea a woman in her flowers is moſt infectious. And ſo the cauſe doth ſhine in the effect, as the Philoſopher doth ſay, the effect doth carry a likenes of the cauſe, and therfore ſuch a childe is euilly diſpoſed of body.

Queſtion. *Why haue not women their flowers all at one time of the moneth, but ſome in the new Moone, ſome in the full, and ſome in the waine?*

Anſwer. By reaſon of their diuers complexions. And although all women in reſpect of men be flegmaticke, yet of women among themſelues, ſome are more ſanguine then others, ſome more cholericke. And as euery moneth hath his quarters, ſo they haue their complexions: the firſt is ſanguine, the ſecond cholericke. A woman which is of a ſanguine complexion, hath her flowers in the firſt quarter, a cholericke in the ſecond, a melancholie

lancholy in the third, and ſo in the reſt.

Queſtion. *Why haue ſuch women as are of a ſanguine complexion, their flowers in the firſt quarter?*

Anſwer. Becauſe that as *Galen* doth ſay, euery ſuch thing added vnto ſuch a thing, doth make it more ſuch, and therefore the firſt quarter of the Moone increaſing blood in a ſanguine complexion, therfore ſhe doth then expell it.

Queſtion. *Why haue women their flowers ſo oft in the end of the Month?*

Anſwer. Becauſe generally all women be flegmaticke, and the laſt quarter is flegme. Or elſe this doth proceede of a defect, and therfore cold doth worke then to multiplie that matter, and the matter multiplied is then expelled.

Queſtion. *Why haue women paine and griefe in the running of their flowers?*

Anſwer. Becauſe it is like vnto the paine of the ſtrangurie, that is, making of water drop by drop. For as the ſtrangury, by reaſon that the drinke is vndigeſted, doth offend the ſubtile paſſage of the vrine, as it doth happen after a bath, ſo the flowers which are an vndigeſted and earthly ſubſtance, doe hurt the paſſage by which they goe.

Queſtion. *Why doth a woman eaſily conceiue after her flowers are run from her?*

Anſwer. Becauſe ſhe is better prepared vnto conception, as being made cleane from her flowers.

Queſtion. *Why doe women looke pale when they purge their flowers?*

Anſwer. Becauſe then the heate goeth from all the outward parts of the body to the inward to helpe nature, and to expell the flowers, the which depriuation of heate doth cauſe a paleneſſe in the face. Or elſe it is, becauſe that flux is cauſed of rawe humours, the which

when

when they run, doe make the face colourleſſe, and ſo by a conſequence cauſe paleneſſe.

Queſtion. *Why doth a woman which hath hir flowers deteſt her meate?*

Anſwer. Becauſe nature doth labour more to expell the flowers than to digeſt, and therefore if ſhe ſhould eate meat, that meat would remaine rawe, which carefull nature doth not admit.

Of barrenneſſe.

Queſtion. *WHy are ſome women barren and cannot conceiue?*

Anſwer. According vnto the Phyſitians, for diuers reaſons. The firſt is, becauſe it proceedeth ſometime of the man, that is, when he is of a colde nature, becauſe then his ſeed is vnfit for generation. The ſecond, becauſe his ſeed is ſomewhat wateriſh, and therefore doth not ſtay in the wombe. The third, becauſe the ſeed of the man and the woman haue not the ſame proportion, as if the man be melancholie, and the woman ſanguine: or if the man be cholericke, & the woman very flegmatike: becauſe as it is euident in Philoſophy, the agent and the patient ought to haue the ſame proportion, otherwiſe the action is hindered.

Queſtion. *Why doe fat women ſeldome conceiue with childe?*

Anſwer. Becauſe they haue a ſlippery wombe, out of which the ſeed ſlippeth, and is not holden in. Or elſe becauſe the mouth of their matrix is very ſtraite, that the ſeed cannot enter in: or if it doe goe in it goeth in very ſlowly, ſo that the ſeed doth waxe colde in the meane time, and ſo is vnfit for generation, and is reſolued into a fleſhly ſubſtance.

Queſtion.

Queſtion. *Why do women of a very hot complexion ſeldome conceiue with child?*

Anſwer. Becauſe that the ſeed receiued in them is extinguiſhed and put out, as a little water caſt into a great fire. And therefore we doe ſee that women which doe vehemently deſire the fleſh, ſeldome conceiue with child.

Queſtion. *Why are common women and whores neuer with child?*

Anſwer. By reaſon of diuers ſeed which doth corrupt and ſpill their inſtruments of conception: for it maketh them ſo ſlippery, that nature cannot retaine the ſeed. Or elſe it is becauſe one ſeed doth deſtroie another, and ſo neither is good for generation. And note out of *Albertus*, that the beſt remedie to helpe conception, is to take the matrix of a Hare beaten into powder, and putrified in drinke, which worketh much to conception.

Of conception.

Queſtion. *Why doe ſome women conceiue a male-childe?*

Anſwer. If the ſeed doe fall into the right ſide of the matrix or wombe, then a male-childe is begotten, becauſe that ſide is hotter than the other, and heate doth principally worke to the begetting of a male-childe. And therefore as *Albertus* doth ſay, if the right ſide of the woman doth ſwell, it is a ſigne that ſhe goeth with a male-childe. But ſome doe giue another reaſon, that is, when the ſeed of the father hath dominion ouer the ſeed of the woman, then a male-childe is begotten: if the womans doe preuaile, then it is a female.

Queſtion. *Why doe ſome women conceaue a female-childe?*

Anſwer.

Answ. Becauſe the ſeed is fallen vnto the left ſide of the matrix, which is colder than the right, by reaſon of the ſpleene ioyning vnto it, which helpeth colde. And as *Albertus* doth ſay, when the woman after the act of copulation doth lie on the right ſide, it is a boy: when on the left it is a wench: for the ſeed doth run to that ſide on which the woman doth lie, and then ſuch a child is formed.

Queſtion. *Why hath a woman a wombe?*

Anſwer. Becauſe it is the proper place of generation, and is placed in the middeſt of the woman. For as all the immundicities of a citie doe runne vnto the ſincke, ſo all their monethly tearmes run to the wombe or matrix.

Queſtion. *Why haue ſome women long and ſlender children, and ſome ſhort and thicke?*

Anſwer. Becauſe as *Galen* and *Auerrois* doe ſay, the childe is formed according vnto the quantity of the wombe. And therefore becauſe ſome women haue a long and a narrow wombe, their children be long and ſlender: and ſome contrariwiſe ſhort and large, therefore their children be ſhort and thicke.

Queſtion. *Why doth a woman ſometime conceiue twins?*

Anſwer. According vnto *Galen*, becauſe there are ſeuen cels or receptacles of ſeed in the wombe, and therefore a woman may naturally haue ſo many children at once, as there doth ſeed fall into thoſe cels: for there are three in the right ſide, and three in the left: in the right ſide boies are ingendred, and in the left wenches. And in the middeſt of thoſe cels or chambers, there is another, where old writers doe ſay a Hermaphrodite is ingendred, that is, one who hath the ſecret parts of both ſexes. And therefore if a woman ſhould haue more than ſeuen children at once, it ſhould rather be miraculouſly than naturally.

Queſtion.

Queſtion. *Why are twins but halfe men, and not ſo ſtrong as other men?*

Anſwer. Becauſe the ſeed and ſubſtance which ſhould haue beene for one man, is diuided into two, and therefore they be weake, and in truth they doe not oft liue long.

Of Hermaphrodites.

Queſtion. HOw *are Hermaphrodites begotten?*

Anſwer. Becauſe there are three principall cels in the wombe, one in the right ſide, another in the left, and the third in the middle, into the which when the ſeed doth fall, a Hermaphrodite is ſaid to bee begotten in this manner: becauſe nature doth alwaies tend vnto that which is beſt, therefore ſhe doth alwaies intend to beget the male, and not the female, becauſe that the female is onely for the males ſake, and a monſter in nature. Therefore the male is ſometime begotten in all principall parts, and yet through the euill diſpoſition of the wombe, and obiect, and inequality of the ſeed, when nature cannot perfect and end the male, ſhe doth bring foorth the female, or Hermaphrodite. And therefore the naturall Philoſophers doe ſay, that a Hermaphrodite is impotent in the priuie part of man, as it doth appeare by experience.

Queſtion. *Why doth not nature diſpoſe in him two ſecret parts of a man, or two of a woman, but one of a man and one of a woman?*

Anſwer. Becauſe then nature ſhould make one of them in vaine: but that is againſt the Philoſophers, when they ſay, that God and nature doe make nothing in vaine.

Queſtion. *Whether is a Hermaphrodite, to be reckoned for a man or for a woman?*

Anſwer.

Answ. It is to be considered in which member she is fittest for the act of carnall copulation: if he be fittest in the womans act, then it is a woman: if in the mans, he is a man.

Question. *Whether should he be baptized in the name of a man, or of a woman?*

Answ. In the name of a man, because names are giuen *ad placitum*, and therefore he should be baptized according vnto the woorthiest name, because euery man is worthier then a woman, because euery agent is worthier then his patient, as *Aristotle* doth say, 3. *de anima.*

Question. *Whether shall he stand in iudgement in the name of a man, or of a woman?*

Answer. According vnto the rule of the law, he should first sweare, before he bee admitted into iudgement, which secret part he can vse, and so is to be admitted, according vnto the vse and power of that part.

Of Monsters.

Question. *Doth nature make any monsters?*

Answer. She doth, 2. *Phys.* for if she did not, she should then be depriued of her end. For of things possible she doth alwaies purpose to bring foorth that which is most perfect and best: but in the ende through the euil disposition of the matter, and influence of some speciall constellation, not being able to bring foorth that which shee intended, bringeth foorth that which she can. As it did happen in *Albertus* time, where in a certaine village a cow brought foorth a calfe halfe a man: then the country-men suspecting a shepheard, would haue burned him with the cow. But *Albertus* being skilfull in Astronomie, said, that this did proceede from some speciall constellation, and so deliuered the shepheard from their hands.

These

Theſe are *Albertus* words:

We ſaw that their two bodies were ioined in nothing but in the backe, they had two heads, foure feet, foure hands, and did goe which way they luſted. And he ſaith, they reported vnto vs that there were two men ioined in the backe, and were of a contrary complexion, the one furious, and the other meeke: they liued two yeeres, and the one died, and the other liued long after, vntill the ſtincke of the other did kill him. I aske how can this be? it is anſwered thus: becauſe the ſeed is caſt vnto the cels or receptacles of the wombe, which ſeede was enough for two children, and then by chance it doth ſometimes happen, that the skinne or diſtance betwixt the two cels or receptacles is broken, and they knit and ioine in the backe, and haue two heads.

Queſtion. *Whether be they one or two?*

Anſw. Ariſtotle ſaith, you muſt looke vnto the heart, and if there be two hearts, there be two men.

Queſtion. *Why is a man borne ſometimes with a great head, or ſix finger's in one hand, or with foure?*

Anſw. Ariſtotle ſaith it proceedeth of ſuperfluity and abundance in matter: when there is too much matter, then he is borne with a great head, or ſix fingers: but if there be want of matter, then there is ſome part too little, or leſſer then there ought to be.

Of Infants.

Queſtion. *WHy are ſome children altogether like the father, ſome like the mother, ſome to both, and ſome vnto neither?*

Anſwer. If the ſeed of the father doe fully ouercome the ſeed of the mother, the childe doth wholly reſemble the fathers: but if the mothers ſeed predominate,

then he is like vnto the mother: but if he be like neither, that doth happen for many cauſes: ſometimes through the foure firſt qualities: ſome time through the influence of ſome heauenly conſtellation. *Albertus* giueth an example, and ſaith, that there was on a time a good conſtellation for the begetting of hogs, & a childe was then begotten and brought foorth which had a face like vnto a hog: and according vnto this, diuers ſorts of monſters are brought foorth.

Queſtion. *Why are children oftner like the father then the mother?*

Anſwer. That proceedeth of the imagination of the mother, which thinketh of the diſpoſition of the father in the act of carnall copulation. And therefore by reaſon of the ſtrong imagination in the time of conception, the children get the diſpoſition of the father. As it appeareth before of the Queene which had her imagination on a Blackeamore: and of an Æthiopian Queene which brought foorth a white childe, becauſe her imagination was vpon a white colour. And this is ſeene in Iacob his skill in caſting roddes of diuers colours into the water, when his ſheepe went to ramme.

Queſtion. *Why doe children ſometime reſemble more their grandfathers and great grandfathers, then their parents?*

Anſwer. Becauſe the vertue and force of the grandfather is grafted in the hearts of the begetters: and it may be ſaid, that ſometime it doth proceed of the ſimilitude of the nouriture, and then the childe is formed by the ſimilitude of the grandfathers.

Queſtion. *Why are the parts of a childs body of diuers qualities, and ſome ſoft?*

Anſwer. This proceedeth of the predomination of diuers elements, becauſe that the bones are made of a terreſtriall matter, and therefore are hard. But the brain

and

and the marrow are made of a more watery matter, and therfore are more ſoft: but the vitall ſpirits and animall ſpirits are ingendred of a more aërious ſubſtance, and theſe vitall ſpirits are principally in the liuer and the heart.

Queſtion. *Why doe children, according vnto the common courſe and vſe of nature, come out of the mothers wombe the ninth moneth?*

Anſwer. Becauſe the childe is then fully perfect; or els it is becauſe ſome benigne planet doth raigne, as Iupiter who is a friend vnto nature: for according vnto the Aſtronomers, hee is hot and moiſt, and therefore doth temper the malice and naughtineſſe of Saturne, which is cold and drie. And therefore for the moſt part children borne in the ninth moneth are healthy.

Queſt. *Why doe children borne in the eight moneths end, for the moſt part die quickly? and why are they called the children of the moone?*

Anſwer. Becauſe the Moone is a colde planet which hath dominion ouer the childe, and therfore doth binde the child with his coldneſſe, which is cauſe of his death.

Queſtion. *Why doth a child cry as ſoone as he is borne?*

Anſwer. Becauſe of the ſudden change from heat to colde, which colde doth hurt his tenderneſſe. Another reaſon is, becauſe the childs ſoft and tender bodie is wringed and put together, comming out at the narrow and ſtrait paſſage of the matrix. And eſpecially the brain being moiſt, and the head preſſed and wringed together, is cauſe that ſome humours doe diſtill by the eies, which are the cauſe of teares and weeping. The Diuines ſay, it is for the tranſgreſſion of our firſt fathers, and originall ſinne.

Queſtion. *Why doth a childe put his finger to his mouth when he commeth firſt into the world?*

Anſwer. Becauſe that comming out of the wombe, he

commeth out of a hot bath. And therefore entring into the cold, putteth his finger to his mouth for the want of heat.

Queſtion. *How doth a childe come into the world out of the wombe?*

Anſwer. He commeth foorth with the head forward: for if he ſhould come with the thighs or armes forward, he ſhould kill himſelfe and the mother.

Of the yoong one in the wombe.

Queſtion. *How is the yoong one ſucceſſiuely ingendred in the wombe?*

Anſwer. The firſt ſix daies the ſeed hath the colour of milke, but in ſix daies following a red colour, which is neere vnto the diſpoſition of fleſh, and then it is changed into a thicke ſubſtance of blood, curded and conſiſtent not running, like vnto a maſſe of fleſh: but in the twelue daies following them, this ſubſtance is made ſo thicke and ſound, that it is able to receiue ſhape and forme: becauſe that a fluid and running ſubſtance keepeth no impreſſion, and ſo euery day receiueth ſome other diſpoſition vntill his birth. And how he is gouerned euery moneth by the planets, *Boetius* doth teach elſewhere.

Queſtion. *Whether doth the childe in the wombe voide any excrements, or make water?*

Anſwer. No, and the reaſon is, becauſe, he hath not the firſt digeſtion which is in the ſtomacke, becauſe hee receiueth no meat by the mouth, but it commeth to him at the nauell: and therefore he maketh not water, but doth ſweat; which vrine is but little in quantity, and is reſerued in a ſmall skin in the matrix, and at his birth is caſt out in abundance.

Queſtion. *Why doth the childe come out of the wombe*

eaſily

easily after seuen, eight, or nine moneths?

Answ. Because, saith *Galen*, when the fruit is ripe, then the ligaments are easily broken, and so it falleth easily.

Of abortment, or vntimely birth.

Question. *WHy doe women which eate vnwholesome meates, as rammish putrified meates, easily miscary?*

Answer. Because it breedeth putrified seed in them, which the minde abhorring, doth cast out of the fielde of nature, that is, out of the wombe, because it is vnfit for the most noble shape, that is, for mans forme and shape, which is apt to receiue the soule.

Question. *Why doth wrestling and leaping cause the casting of the childe, as some crafty women doe of purpose?*

Answer. Because that by such leaping, the ligaments of the child are loosed, and by a consequence there followeth abortment, because it can be no longer kept in the wombe.

Question. *Why doth the striking of thunder or lightning cause a woman to miscary?*

Answer. Because that that vapour is burning, and doth easily hurt the tender substance of the childe, entring in at the pores of the matrix or wombe. Yea, *Albertus* doth say, that if the childe were aliue, lightening and thunder would kill him.

Quest. *Why doth thunder and lightning rather cause yoong women to miscary then old?*

Answer. Because the body of yoong women are fuller of pores, and more slender, and therefore the vapour of lightening doth sooner enter into their body: but old women haue a thicke skin, and well compacted, and therfore the vapor cannot enter in and cause this abortment.

Queſti. *Why doth much ioy cauſe a woman to miſcary with her burden?*

Anſw. Becauſe that in time of ioy the wombe is deſtitute of heat, and by a conſequence miſcarying doth follow. The ſame reaſon doth cauſe feare to breed it, becauſe then the heat runneth to the heart to helpe him and forſaketh the matrix.

Queſti. *Why doe women eaſily miſcary when they are newly with childe, that is, the firſt, the ſecond, and third month?*

Anſwer. *Galen* ſaith, that as apples or peares doe eaſily fall in the beginning, becauſe the knots and ligaments are ſoft and weake: ſo it is of a childe in the wombe.

Queſtion. *Wherfore is it hard to miſcary when they are gone to the middle of their time, that is, three, foure, fiue, ſixe months?*

Anſwer. Becauſe that then the ligaments are ſtronger and fortified, and therefore are not eaſily broken.

Of diuers matters.

Queſtion. *WHy haue ſome women greater griefe then otherſome in childe-birth?*

Anſwer. For three cauſes. Somtimes for the greatneſſe of the childe; or becauſe the Mid-wife is vnskilfull. Sometime becauſe the childe is dead, and then boweth not, nor cannot be bowed in going foorth. And for the contrary cauſes, ſome haue leſſe paine.

Queſtion. *Why hath not a man a taile like vnto other beaſts?*

Anſwer. Becauſe a man is a liuing creature, whoſe property is to ſit: but this is proper to no other beaſt which hath a taile.

Queſtion. *Why doe ſuch as keepe baths or hot houſes, expell the heat out of the furnace better with colde water then with hot?*

Anſwer.

Anſwer. Becauſe they are contrary qualities, which worke ſtrongly the one againſt the other, and therefore the heat is better expelled from the ſtones.

Queſtion. *Why doth hot water ſooner freeſe then colde?*

Anſwer. Becauſe that that water is thinner, and by a conſequence giueth better entrance to the colde.

Queſtion. *Why are men fatter about the belly, then in other places?*

Anſw. Becauſe the greateſt digeſtion is in the ſtomack, and therefore thoſe parts which are neereſt vnto the ſtomocke, are greateſt and fatteſt.

Queſtion. *Why is euery liuing creature ſad after carnall copulation?*

Anſwer. Becauſe the act is filthie and vncleane, and ſo euery liuing creature doth abhorre it, and when men do thinke vpon it they are aſhamed and ſad.

Queſtion. *Why cannot drunken men iudge of taſts as well as ſober men?*

Anſwer. Becauſe the fleſh of the tongue is full of pores, and ſpungie, and receiueth great moiſture in it, and more in drunken men than in ſober. And therefore their tongue through often drinking, is full of naughtie humours, and by reaſon that it is ſo full, the inſtrument of taſte is made thicke and groſſe, becauſe that taſte is a veine of the tongue a ſubtile thin fleſh being taken away. And therfore through the thickning of the meane, that is of taſte it ſelfe, drinke taken of drunkards is not perfectly felt, becauſe that vnto due feeling, there is requiſite to haue a due proportion of the meane. And of this it is alſo vnderſtood why drunkards haue not a perfect kind of ſpeech.

Queſtion. *Why haue melancholy beaſts long eares, and why are not men wiſe for the moſt part, which haue long eares, but ſuch as haue ſhort, as Ariſtotle ſaith in lib. de animal.?*

Anſwer. The eares doe proceede of a colde and drie

ſubſtance, which is called a griſtle, which is apt to become a bone. And becauſe melancholy beaſts doe abound in this kinde of ſubſtance, therefore they haue ſuch long eares.

Queſt. *But why are the others halfe fooles?*

Anſwer. Becauſe the minds and ſoules doe follow the bodies: for if the ſenſes of the body be ſubtle, then the ſoule exerciſeth ſubtile operation, as well actiue as ſpeculatiue, and the contrary is in a groſſe body.

Queſtion. *How is the intellectuall ſoule ioined to the childe in the wombe of the mother? whether doth the father which begetteth him, make the matter apt and fit to receiue the ſoule?*

Anſw. The anſwer is, as the Diuines doe ſay, that into a matter of ſubſtance ſufficiently diſpoſed and made fit, God doth infuſe the intellectuall ſoule. And *S. Auguſtine* ſaith the like: The ſoule in creating is infuſed, and in infuſing is created.

Queſtion. *Why doe Hares ſleepe with their eies open?*

Anſw. Becauſe they haue their eies ſtanding out, and their eie-lids ſhort, and therefore they are hardlie ſhut. Another reaſon is, becauſe they are very fearefull beaſts, and therefore for the ſafegard of themſelues, they ſleepe with their eies open.

Queſtion. *Why doe not Crowes giue their yoong ones meate before they be nine daies old?*

Anſwer. Becauſe that ſeeing them of another colour, they thinke that they are of another kinde; and in the meane ſpace, almighty God doth feed them with the dew of heauen, as the Pſalme doth ſay: He who doth giue beaſts their food, and yoong crowes which call vpon him.

Queſtion. *Why are ſheepe and pigeons very milde beaſts?*

Anſw. Becauſe they want gall, and it is the gall which ſtirreth vnto anger.

Queſtion. *Why haue birds their ſtones inwards?*

Anſwer.

Answer. If they had them outward, they would hinder their flying and lightneſſe.

Queſtion. *Why doe not birds piſſe?*

Answer. Becauſe that that ſuperfluity which ſhould be conuerted into vrine, is turned into feathers: as it appeareth becauſe there is much moiſtneſſe in the feathers. Another reaſon is, becauſe they are in continuall mooving, and therefore much moiſture in them is dried vp by the aire and winde.

Queſtion. *Why are long egs a ſigne and cauſe of the male, and the flat ſhort egs of the female?*

Answer. Becauſe that as it pleaſeth *Hipocrates*, it is the condition and propertie of heat, to ſend from the centre, to the circumference of colde. And therfore if there be any long egs, it is a ſigne they haue great heate, and therefore they paſſe into the ſubſtance of the male: becauſe that in euery kinde of thing the male is hotter than the female, as the Philoſopher doth ſaie. If the egs be ſhort and flat, it is a ſigne that the heate is ſmall, and vndiſperſed, and therefore goeth into the ſubſtance of the female.

Queſtion. *Why doe we heare better in the night than in the daie?*

Answer. Becauſe, as *Ariſtotle* doth ſay, there is greater quietnes in the night than in the day, becauſe the ſunne doth not ſo well draw vp vapours in the night as in the day, and therefore the meane is more fit and ready, and the meane being fit, the motion is better done by him, the which is ſaid to be done with a ſound. Another reaſon is, becauſe there are more motions of the aire and ſound in the day than in the night, which do hinder one another. Alſo in the night there is greater ſilence, which is oppoſite vnto ſound, and things oppoſite put one againſt the other, ſhew the better.

Queſtion. *Why doth a man laugh ſooner if he be touched vnder*

vnder the arme-pits, than in any other part of his body?

Answ. Because there is in that place a meering of many sinewes, and because the meane we touch by (which is the flesh) is more subtile there than in other parts, and therefore a better feeling. And this is true, if that place be not touched too hardly: for if you doe so, then there is not that delight: and when a man is moderatly and softly touched there, the spirits which are there, are dispersed and run into the face, and then from thence are cause of laughter.

Question. *Why is wood burned conuerted into a blacke cole, and a bone burned into a white substance?*

Answer. Because the wood before it was burned was reasonable moist, and so after burning getteth heat accidentally, and that heat is not able to consume all the moisture of the wood, and therefore there remaineth some after the burning, and is conuerted into a blacke substance, because that the humidity in the wood was slimie, and could not be altogether consumed by the fire. But a bone of his owne nature is cold and drie, hauing but small moisture in it, which the burning doth wholy consume, and so accidentally the moisture being consumed the bone waxeth white.

Question. *Why doe some women loue white men, and some blacke?*

Answer. There are two answers: Some women haue a weake sight, and such delight in blacke, because the white doth hurt the sight more than blacke. The second reason is, because like doth delight in the like: but because some women are of a hot nature, such are delighted with blacke, because blackenesse doth follow heat. And some of them are of a colde nature, and those are delighted with white, because colde is the mother of whiteneſſe.

Question. *Why doe liuing creatures sleepe?*

Answer.

Answer. For necessity, because the instruments of diuers actions are wearied he being long awake, and by rest which is in sleepe, they are comforted, as *Aristotle* saith.

Question. *Why are students readie to sleepe after dinner, if they goe about to study, and not if they solace themselues?*

Answ. Because that when a man doth apply his minde to studie, the naturall heat goeth from the outward parts of the bodie to the inward, and there is strengthened, because there commeth much of it together, and so causeth a fume to ascend from the meate to the head, which is the cause of sleepe. Or else we may answer, that when the power of vertue with which we liue is strongest, the naturall power is weakened. But when a man doth solace himselfe by his pleasure, the naturall heat is spread abroad, and suffereth no vapour to ascend vnto the brain, and so he sleepeth not, but is kept from sleepe, by reason that the heat is dispersed.

Question. *Why doe men willingly sleepe after labour?*

Answer. Because that through continuall mooving, the heate is dispersed to the externall parts of the body: the which after that the labour is past, gathereth together to the internall parts of digestion, there to digest. And from digestion vapours doe rise from the heart to the braine, the which doe stop the passages, by which the naturall heat should be dispersed to the externall parts: and then the externall parts being cold and thicke by reason of the coldnesse of the braine, sleepe is procured. And by this it appeareth, that such as eate much, and drinke much, doe sleepe much and long, because great store of humours and vapours are bred in such, which cannot be digested and consumed of the naturall heat.

Question. *Why are such as sleepe much euill disposed, and haue euill colour?*

Answ.

Anſw. Becauſe that in ſleepe much moiſture is gathered together, which cannot be conſumed, which is expelled in waking: and ſo it doth couet to goe out thorow the ſuperficiall parts of the body, and eſpecially it coueteth to the face, and ſo is cauſe of a bad colour: as it appeareth in ſuch as be flegmatike, who deſire more ſleepe than others.

Queſtion. *Why doth it appeare vnto ſome in their ſleepe that they eate and drinke ſweete things?*

Anſwer. Becauſe the flegme drawen vp to the iawes, doth diſtill and drop to the throate, and this flegme is after a ſort ſweet, and therfore that ſeemeth ſo vnto them.

Queſtion. *Why doe ſome dreame in their ſleepe that they be in the water and drowned, and ſome that they be in the water and not drowned: and this doth happen eſpecially in ſuch as are flegmaticke?*

Anſwer: The reaſon is, as *Ariſtotle* ſaith, becauſe the flegmatike ſubſtance doth run to the high parts of the body, and then they thinke that they are in the water & drowned, and when that ſubſtance draweth vnto the internall parts, then they thinke they eſcape. Another reaſon may be, ouermuch repletion and drunkenneſſe: and therfore when a man is ouermuch filled with meat, the fumes and vapours aſcend and gather together, and therefore they thinke that they are drowned and ſtrangled: but if they cannot aſcend ſo high, then they ſeeme to eſcape.

Queſtion. *May any man procure a dreame by an externall cauſe?*

Anſw. Ariſtotle holdeth that it may be done. If a man doe ſpeake ſoftly at a mans eares, and awake him, then of this ſtirring of the ſpirits, there are thundrings and buzzings in the head, and ſo a dreame of that. And ſo ſome men haue dreames by diuine reuelation, when it pleaſeth God to ſend any.

Queſtion.

Queſtion. *How many humors be there in mans body?*

Anſwer. Foure: whereof euery one hath his proper place in mans body. The firſt is choler, which the Phyſitians doe call *flaua bilis*, and is placed in the liuer. The ſecond is melancholie, called *atra bilis*, whoſe ſeate is in the ſpleene. The third is flegme, whoſe place is in the head. The fourth is blood, whoſe place is in the heart.

Queſtion. *What conditions and qualities hath a man of a ſanguine complexion?*

Anſwer. He is faire and beautifull, he hath his haire for the moſt part ſmooth, he is bold, he retaineth that which he hath conceiued, he is ſhamefaſt, giuen to muſicke, a louer of ſciences, liberall, curteous, and deſireth not reuenge.

Queſtion. *What properties doe follow a flegmaticke complexion?*

Anſw. They are of a dull wit, their haire neuer curle, are ſeldome verie thirſty, they are much giuen to ſleepe, they dreame of things belonging to water, they are fearefull, couetous, and giuen to heape vp riches, and are weake in the act of venery.

Queſtion. *What properties doe follow the cholerike man?*

Anſwer. He is furious and angrie, quarelſome, giuen to war, pale coloured, he is vnquiet, drinketh much, ſleepeth little, and deſireth much the company of women.

Queſtion. *What properties doe follow the melancholie man?*

Anſwer. He is ſwarty, browne of complexion, his veins hidden, he eateth little, & digeſteth leſſe: when hee dreameth it is of darke confuſed things, he is ſad, fearefull, exceeding couetous, and incontinent, vnleſſe hee bridle his affection.

Queſtion. *What dreames doe follow theſe complexions?*

Anſwer. Pleaſant merrie dreames doe follow the ſanguine

guine complexion: feareſull dreames the melancholie: the cholericke dreame of chiding, fighting, and fire: and the flegmaticke of water. And this is the reaſon why a mans complexion is ſaide to bee knowen by his dreames.

Queſtion. *What is the reaſon that if you couer an egge ouer with ſalt, and let him lie in it a few daies, all the meate within him is conſumed?*

Anſw. The great drineſſe of the ſalt doth conſume the ſubſtance of the egge: but in ſand ſome ſay they may be kept long, as Mariners doe practiſe.

Queſtion. *Why is the melancholie complexion the woorſt of all complexions?*

Anſwer. Becauſe it is the dregs of the bloud, which is an enemy to mirth, and fartheſt off from the beginning of mans life, and bringeth old age and death, becauſe it is dry and cold.

Queſtion. *Why are the flegmaticke for the moſt part dull of wit?*

Anſwer. Becauſe that as the viuacity of wit proceedeth of heat, ſo of colde the contrary, which they are ſubiect vnto.

Queſtion. *Whereof doth it proceede that ſome men die with extreame ioy, and ſome with extreame griefe?*

Anſwer. Ouer great ioy doth ouer much coole the internall parts of the body, and ouer much griefe doth drowne and ſuffocate the heat, the which failing a man dieth.

Queſtion. *Why hath man ſo much haire on his head?*

Anſwer. The haire of the head doth proceed of the vapors which riſe from the ſtomacke, and aſcend to the head, and alſo of the ſuperfluities which are in the braine: and theſe two paſſing through the pores of the head, are conuerted into haire, by reaſon of the heat and drineſſe of the head. And becauſe mans body is

full

full of humors, and hath more braine than other creatures, and also more superfluity in the braine, which the braine expelleth, it followeth that he hath more haire than other liuing creatures.

Question. *How many waies is the braine purged, and other hidden parts in the head?*

Answer. The watery and grosse humours are purged by the eies, melancholy by the eares, choler by the nose, and flegme by the haire.

Question. *What is the reason that some blush and change colour, when they heare that which they would not?*

Answer. Shamefastnesse is a certaine kinde of anger and displeasure, and feare ioyned together, as when a man is offended against himselfe, or against another: and therefore when they see or heare some thing to bee discouered, which our selues haue done naughtily, or would not haue knowen, the anger which we conceiue is greater then the feare, and therfore the blood runneth to and fro, in the end remaineth in the highest part of the body, vntill the spirits be quiet and pacified, and the passion gone.

Question. *What is the reason that such as are very fat in their youth, are in danger to die on the sudden?*

Answer. Such haue their veines very small and close, by reason of their fatnesse, that the aire and breath can hardly haue free course in them, and thereupon the naturall heat wanting some refreshment of the aire, is put out, and as it were quenched.

Question. *Why doe garlike and onions grow when they are gathered?*

Answer. It proceedeth of the great humiditie which is in them.

Question. *Why doe men feele the colde sooner then women?*

Answer. Because that men, being more hot then women haue their pores more open, and therefore the colde

colde doth ſooner enter into them, than into women.

Queſtion. *Why are not old men ſo much ſubiect vnto the plague, as yoong men and children?*

Anſwer. They are cold, and therefore their pores are ſhut vp, and not ſo open as in the youth, and therefore the infecting aire doth not penetrate ſo ſoone as when they are open, as in youth, by reaſon of their heat.

Queſtion. *What is the reaſon that lime is ſet on fire, and on a greater heat, by caſting water on it?*

Anſwer. Lime is hot of nature, and therefore when water is caſt on it, it fleeth from the colde, and by vniting his force, gathereth a greater heat and ſtrength, and ſo is ſet on fire. And that is alſo the reaſon that a candle doth burne faſter in the winter then in the ſommer: for then, by reaſon of the compaſſing colde, the heat vniteth it ſelfe, and gathereth the cloſer to the tallow or wax, and ſo doth conſume it the faſter.

Queſti. *Why doe we caſt water in a mans face which doth ſwoune?*

Anſwer. Becauſe that through the coldneſſe of the water the heate may run to the heart, and ſo giue ſtrength.

Queſtion. *Why are thoſe waters beſt and moſt delicate, which run towards the ſunne riſing?*

Anſw. Becauſe that running towards the ſunne riſing they are ſooneſt ſtrucken with the ſunne beames, and made pure and ſubtile, becauſe the ſunne hath them long vnder him, and by that meanes taketh away their coldneſſe, and other groſſe vapours, which they take of the ground they run by.

Queſtion. *Why haue women ſuch weake ſmall voices?*

Anſwer. Becauſe their inſtruments and organs of ſpeaking, by reaſon they are cold, are ſmall and narrow, and therefore receiuing but little aire, cauſeth the voice to be ſmall and effeminate.

Queſtion. *Whereof doth it proceede, that want of ſleepe*

doth

doth weaken the body, and the braine?

Answer. Much watching doth ingender choler, the which being hot, doth drie vp and lessen the humours which conserue the braine, and the head, and other parts of the body.

Question. *Whereof doth it proceed that vineger doth stanch blood?*

Answer. It procedeth of his cold vertue, and all cold naturally is binding, and vineger being colde hath the like property.

Question. *Why is the sea water salter in sommer than in winter?*

Answ. This doth proceed from the heat of the sunne, seeing by experience, that a salt thing being heated becommeth more bitter.

Question. *Why is smoke contrary vnto the eies?*

Answer. Because that in the eies there is a delicate and pure crystalline humour, and the eie is also colde, and without any colour at all, and the smoke is grosse and hot, and by that meanes doth pierce the humours of the eies and hurt them. And if the eie had any colour in him, all things set before him would seeme to be of the same colour. And because the eie is cold, and the smoke hot, it doth cause the vapours which are contained in the eies, to drop and distill, which is hurtfull for the eies.

Question. *Why doe men liue longer in hot regions than in cold?*

Answer. Because they are more drie, and by that meanes the naturall heate is better conserued in them, than in cold countries, because the cold doth extinguish the heat.

Question. *Why is well water seldome or neuer good?*

Answ. All water which standeth still in his spring, and is neuer heated with the sunne beames, is very heauie,

and haue much earthly matter in it, and therefore wanting the heat of the ſunne is naught.

Queſtion. *Why doe we ſleepe better, and more at our eaſe on the right ſide, then on the left?*

Anſwer. Becauſe that when we lie on the left ſide, the lungs doe lie vpon and couer the heart which is on that ſide vnder the pap. Now the heart being the fountaine of life, being thus occupied and hindred with the lungs, cannot exerciſe his owne proper operations, as being ouermuch heated with the lungs lying on him, and therefore wanting the refreſhing of the aire which the lungs doe giue him, like the blowing of a paire of bellowes, is choked and ſuffocated: and lying on the right ſide, theſe inconueniences are auoided.

Queſtion. *Whereof doth it proceede, that the holding of the breath doth cauſe the yexing to goe away?*

Anſwer. Becauſe the holding of the breath doth heate the internall parts of the body, and this heat chaſeth away the yexe, being nothing elſe but a cold aire within the body.

Queſtion. *What is the reaſon that old men doe ſneeſe with difficulty?*

Anſwer. Becauſe that through their coldneſſe, their arteries are very narrow and cloſe, and therefore the heat is not of force to expell the cold: for I thinke that ſneeſing is like vnto the combat in the aire made by thunder, which is cauſed of heat and cold.

Queſtion. *Why doth a drunken man thinke that all things do turne round about him?*

Anſw. Becauſe that the ſpirits which ſerue the ſight, are mingled with vapors and fumes of the wine: and then the ouermuch heat cauſeth the eies to be in a continuall mouing, and the eie being round, cauſeth all things about him to ſeeme to goe round.

Queſtion. *Whereof doth it proceed that the bread which is made*

made with ſalt, is lighter then that which is made without it, conſidering that ſalt is very heauy of it ſelfe?

Anſw. Although bread be heauy of it ſelfe, yet the ſalt drying it, doth make it light, by reaſon of the heat which it hath, which heat doth dry: and the more ſalt there is in it, the better the bread is and the lighter, and the more holeſome for the body.

Queſtion. *Why is not new hot bread good for the ſtomacke?*

Anſwer. Becauſe it is full of moiſtneſſe, and thicke and hot vapors, which do corrupt the blood: and hot bread is blacker then cold, becauſe heat is the mother of blackneſſe, and becauſe the vapors are not gone out of it.

Queſtion. *Why doth letti ſe cauſe a man to ſleepe?*

Anſwer. Becauſe they doe ingender groſſe vapors.

Queſtion. *Why doth the dregs of wine and oyle goe to the bottome, and thoſe of hony ſwim vppermoſt?*

Anſwer. Becauſe the dregs of wine and oyle are earthly, and no way purged before, and therefore being of the nature of earth, doe goe to the bottome. But honie is a liquor, which commeth from the ſtomacke and bellie of the Bee, and was there in ſome ſort purified and made ſubtile, and by that meanes that which remaineth is light and hot, and therefore goeth vpward.

Queſt. *Why doe cats eies and woolfes eies ſhine in the night, and not in the day?*

Anſwer. The eies of theſe beaſts are by nature more chryſtalyne, than the eies of other beaſts, and therefore doe ſhine as they doe: but the brightneſſe of the ſunne doth hinder them to be ſeene in the day time.

Queſtion. *What is the reaſon that ſome men, when they ſee others daunce, doe the like with their head, or feet, or by ſome other geſture of their body?*

Anſwer. The anſwer is, becauſe that the ſight hauing carried and repreſented vnto the minde that action,

and iudging the ſame to be pleaſant and delightfull, and therefore deſiring it, the imagination drawweth the likeneſſe of it in conceit, and ſo ſtirreth vp the body to thoſe geſtures.

Queſtion. *Why doth much ſleepe cauſe ſome to grow fat, and ſome leane?*

Anſwer. Thoſe which are of a hot complexion, when they ſleepe, doe conſume and digeſt the ſuperfluities of that which they haue eaten, and for that cauſe become fat. But ſuch as are of a colde complexion, when they ſleepe are more colde, and ſo digeſt leſſe.

Queſtion. *How or for what cauſe doe we ſuffer hunger better then thirſt?*

Anſw. When the ſtomake hath nothing to conſume, it conſumeth the flegme or humours, which it findeth moſt readie and moſt at hand, and therefore we ſuffer hunger better then thirſt, becauſe the heat hath nothing to be refreſhed withall.

Queſtion. *Why doth the haire fall after a great ſickneſſe?*

Anſwer. When the ſickneſſe is long, or an ague, the humours of the head are dried vp, through ouer much heat, and therefore wanting nouriſhment, they fall.

Queſtion. *Why doth the haire of the eie browes grow long in old men?*

Anſw. Becauſe that through their age, the bones of the eie-leds are thinne, by reaſon of want of heat, and therefore the haire doth grow there, by reaſon of the rheumes of the eies. The like doth happen to ſuch as imagine much, becauſe that with their heat they draw manie humours to the forepart of the head, where the imagination is placed.

Queſtion. *Whereof proceedeth gaping?*

Anſwer. Of groſſe vapours which occupie the vitall ſpirits of the head and the ſenſes, and are colde and make men ready to ſleepe.

Queſtion

Queſtion. *What is the reaſon that ſome flowers doe open with the ſunne riſing, and ſhut with the ſunne ſetting?*

Anſwer. Cold doth cloſe and ſhut, as hath been ſaid, and the heat of the ſunne doth open and inlarge. Some doe compare the ſunne vnto the ſoule in the bodie: and as the ſoule giueth life, and when it departeth death followeth: ſo the ſunne doth giue life and viuificate all things, and the cold bringeth death, and withering, and decaying of all things.

Queſtion. *Why doth griefe cauſe men to grow olde and graie?*

Anſw. Age is nothing elſe but a drineſſe and want of humours in the bodie: griefe then cauſing alteration, and alteration heat, and heat drineſſe, age followeth immediately and graineſſe.

Queſtion. *Why are all gelded beaſts weaker then ſuch which are not gelded?*

Anſwer. Becauſe they haue leſſe heate, and by that meanes leſſe force and ſtrength.

MARCVS ANTONIVS *Zimaras Sanctipetrinas* PROBLEMES.

I.

WHy is it esteemed in the iudgement of the most wise, the hardest thing of all to know a mans selfe?

Is it because nothing can bee knowen, if his forme and perfection cannot be knowen? To know the forme and perfection of a mans selfe, as it seemeth vnto the Philosopher, is a matter hard enough. And a man by the authority of *Plato*, either is nothing, or if he be any thing, is nothing else but his soule. Or is this because it cannot be done but by a reflected action? And to reflect and looke vnto himselfe, is a token that we are separated from the flesh. For he who would know himselfe, should be drawen from sensible affections, and how hard this is, no man is ignorant. Or is it because a man liueth by vnderstanding? But the vnderstanding of a man cannot conceiue himselfe, but after the vnderstanding of the senses which is very hard.

II.

Why was Socrates esteemed the wisest of all Greece, by the Oracle of Apollo, seeing that by the opinion of Aristotle, he was conuersant and busied onely about mortality, and nothing about natur?

Whether is it because it is more expedient for the common commoditie and vse of man to liue well, then

to

to contemplate ? or becauſe it ſemeth to *Plato* that was vſually profeſſed of him euery where, *I know this one thing, that I know nothing.*

III.

Why doe men eſpecially contend and ſtriue in things of wit?

Is it becauſe they thinke, that other things which are called goods, are in the power of another? as the gifts of the body are natures, and externall and wordly goods are ſubiect vnto the rule of fortune: whereof it commeth to paſſe, that euery man can eaſily ſuffer himſelfe to be ouercome in ſuch things, as things not happening through his fault or occaſion? But they thinke wit to be in our own power. Or is it becauſe they thinke that the goods of the minde doe excell all other goods, and therefore doe thinke it is a thing moſt naturall to contend for that which is moſt excellent? Or is it, becauſe it is a common diſeaſe of all men, as it ſeemeth vnto a certaine wiſe man, that euery man doth thinke himſelfe more learned then he is, and therefore doth deſire to performe that which he beleeueth, without ſtudie and labour.

IIII.

What is the cauſe that few men take paines in attaining of ſciences, ſeeing that all men by nature doe deſire to know?

Whether is it becauſe that the Gods haue put vertue to be gotten with ſweat and labour, as *Heſiodus* ſaith? or becauſe the pleaſures of the body do draw a mans mind from the ſearching out of the truth? It is requiſite for him who deſireth to liue in minde, that he think and meditate on the earth of the bodie, as the diuine *Plato* doth thinke? Or is it becauſe the nature of man is forced to ſerue many waies, as it pleaſeth *Ariſtotle:* whereof it falleth out, that when things neceſſary doe faile, the naturall deſire is not brought into action? for nature of herſelfe is not ſufficient to contemplate.

V.

Why doe men ſay that Philoſophie is naked?

Is it becauſe truth is naked, and that there needeth no colour of words, when we handle a matter of truth? for it belongeth vnto Sophiſters to diſpute of tearmes, when the ſincere truth is ſought. Or is it becauſe they do not play the Philoſophers well, which ſeeke Philoſophy for gaine and ambition, and not for her ſelfe? Or is it becauſe he ſhould be void from all worldly affections, who deſireth to endeuour himſelfe in the ſtudie of Philoſophie? for as *Ariſtotle* doth ſay, The ſoule is made wiſe by reſt and quietnes. And it were eaſie for Philoſophers to be come rich if they would, as it appeareth by the example of *Thales*.

VI.

Why doe men deſire to be had in memory after their death? and therefore ſome make Pyramides, and Statues, and Images, and diuers other tokens and monuments which they build and leaue behinde them?

Is it becauſe all things, as it ſeemeth vnto *Ariſtotle*, doe deſire to participate of ſome perpetuety and diuine being, as much as they can? And therefore if they cannot remaine in nature and being, yet they endeuour at the leaſt to continue in opinion and conceit of men: or elſe hath cuſtome brought it in ſo, to ſtirre vp ſuch as come after, to the ende they may not degenerate from their parents?

VII.

What is the cauſe why mens deſires grow without meaſure, about fortunes goods?

Is it becauſe naturall deſires, as *Seneca* ſaith, haue an end, and ſuch deſires which proceed of a falſe opinion, haue no where to end?

VIII.

Why doe Poets alwáie aſſigne and appoint ſome wiſe man to

be

be familiar with Princes? as Homer doth Nestor with Agamemnon: Euripides Tiresiam with Creon: Hesiodus Prometheus with Iupiter: and Maro Achates with Aeneas?

Is it becauſe that by the law of nature, as *Plato* doth ſay, wiſedome and power ſhould direct their actions to one end, and effect the ſame thing, loue it and ſeeke it?

IX.

Why doth Homer when he maketh mention of Embaſſadors, talke alwaies of the embaſſie of a commander, in bare words?

Is it becauſe it is the dutie of Embaſſadors do declare the bare will of the commander, and put his ſentence in execution? and therfore it is certaine that he ſhould adde nothing nor take away any thing. Or elſe is it becauſe the commandement of him who doth rule, that is, of a wiſe man, is ſet in good order, and is preſumed to be moſt perfect? And therefore there ſhould be nothing changed, but his decrees and conſtitutions are to be iudged abſolute and perfect.

X.

Why doth Ariſtotle vſe exceeding breuity in moſt hard matters?

Whether is it, becauſe it is the cuſtome of wiſe men to loade their words with ſentences? or elſe to the end that he would be obſcure, to feare and keepe off rude wits from the reading of his works, as it ſeemeth to the expoſitors? Or whether is it becauſe that in a hard matter, and in a matter of truth many words are ſuſpected? becauſe that truth doth conſiſt in a few words. Or is it becauſe that as it ſeemeth vnto the wiſe man, in many words there is error often committed?

XI.

Why doe famous men in any ſcience, when they doe erre in anie matter, erre more dangerouſly than thoſe which are leſſe famous?

Is

Is it becauſe that ſuch, truſting vnto the skill of their owne wit, are drawen far from their ſenſes, and therefore muſt needes be deceiued? *Auicen* may ſerue for a proofe of this, who for all his fame in Philoſophy, ſaid, that a man might naturally bee brought foorth of the earth. And that famous great *Auerrois*, who thought that a maide might conceaue with childe in a bath, without knowledge of man.

OVT OF ARISTOTLE.

WHy is man, who is indued with learning, the moſt vniuſt of all liuing creatures?

Whether is it becauſe with his wit and conceit, he is much giuen to pleaſures? and therefore he doth ſeeke out greatly and weigh what felicity is, which no man can obtaine but with iniury.

XII.

Why doe men deſire rather to ſeeme, than to bee and not ſeeme?

Is it becauſe onely man is participate of honour? whereby it commeth to paſſe, that euerie man deſireth to ſeeme good, and yet naturally fleeth labour, and yet we get no vertues but by labour? Or is it becauſe the propertie of a Sophiſter is rather to ſeeme, than to be, and not ſeeme? But there are very few which truely attaine vnto vertue.

XIII.

Why doe ſome in their youth beget girles, and in their middle age, or when they begin to grow old, beget boies?

Whether is it becauſe the ſeed waxeth colde in ſuch as vſe the act of carnall copulation too oft? And therefore in their middle age, or when they grow old, not vſing it ſo much, their ſeed is hotter, which is the begetter of males.

Why

XIIII.

Why haue children and boies pleaſure in the act of venery, conſidering that they doe not caſt foorth any ſeed?

Is it, as the Philoſopher ſaith, becauſe that there is a certaine tickling and itching in the letting foorth of the ſpirit or breath, as it is in ſuch as are of age, by the caſting out of ſeed?

XV.

Why haue they the leſſer pleaſure which vſe this act of copulation oft?

Whether is it becauſe that by often vſing carnall copulation, the ſpirit and ſeede doth decreaſe and waxe colde? And therefore the ſeed is not ſo itching nor ſo tickling, which is the cauſe of delight, as Philoſophers affirme.

XVI.

Why doth immoderate carnall copulation more hurt, then immoderat letting of blood?

Whether is it becauſe the ſeed is fuller of ſpirit, and a nutriment better diſpoſed and prepared for the nature of the body than the blood? for as it ſeemeth vnto *Galen*, the ſeed is the ſubſtantiall cauſe of the parts of the body, and of it the body doth grow, increaſe, and is nouriſhed. And as he who is a hungerd, is hurt more by the taking away of bread than of flower, ſo the body is more weakened by the taking away of ſeed, than by the euacuation of blood.

XVII.

What is the reaſon that ſuch as haue a very long yard, cannot beget children?

Whether is it becauſe the ſeed going a long diſtance, the ſpirit doth breath out? and therefore is colde and vnfit for generation.

XVIII.

Why doe ſuch as are corpulent caſt foorth little ſeed in the act

act of copulation, and are oft barren?

Is it becauſe in ſuch, the ſeed paſſeth into the nouriſhment of the body? and for the ſame reaſon corpulent women haue but ſmall ſtore of flowers?

XIX.

Why are women apter to the act of venery in ſummer time, and men in the winter?

Whether is it, as it ſeemeth vnto the Philoſopher, becauſe at that time their ſtones hang downward, and are feebler than in the winter? ſeeing it is neceſſary for him who will vſe carnalitie, to draw them vp. Or is it becauſe hot natures doe boile and chafe in ſummer and decay, and colde natures become liuely? for a man is hot and drie, a woman cold and moiſt. And therefore in that ſeaſon the ſtrength of men doth decay, and the ſtrength of women grow ſtronger and liuelier, through the benefit of a contrary qualitie. And for the ſame cauſe, as *Galen* ſaith, ſome beaſts of a colde nature doe almoſt die in dens and holes, through the exceſſiue cold of the aire, and receiue little nouriture at all, which reuiue againe when heat commeth.

XX.

Why is man the proudeſt of all liuing creatures?

Whether is it by reaſon of his great and ſtrange knowledge? for as the Philoſopher ſaith, all ſenſible things conſiſt in ſenſe, intelligible in the vnderſtanding, what remaineth then which eſcapeth his knowledge? Or is it becauſe he ſeemeth to be the knot and faſtening together of God and the world? for he is in the middle betwixt both? Or is it becauſe he hath rule ouer all other creatures, and all things ſeeme to bee brought vnto his arbitrement? Or ſhall I anſwer, that the pride of man doth proceede of the want of knowing himſelfe? for truely if he would remember that he is conceaued like vnto dung and vrine, if he would marke how he

he is brought naked into the world, if he would weigh how hee doth leade his life in miſery and toile, if hee would thinke deepely how he is bound to die, he would not be proud at all.

XXI.

Why doth man eſpecially vnderſtand one thing, and doe another?

Is it becauſe there is the ſame ſcience of contrarie things? or becauſe the duty of the minde is to reach vnto many things, and the appetite tendeth vnto one thing onely? And a man for the moſt part doth loue by vnderſtanding and reaſon, and beaſts are lead with appetite, anger, and pleaſure.

OVT OF ARISTOTLE.

WHy is the man the wiſeſt of all liuing creatures? Whether is it becauſe he hath a very little head, in reſpect of the proportion of his body, as it ſeemeth vnto the Philoſopher in his Problemes? Or is it becauſe he is of a moſt perfect nature, and therefore the habites of vertues are more excellent with him? Or whether is it becauſe the blood of man is moſt ſubtile, and pure, and cleane? The blood is the nouriture, and that the laſt nouriture, and therefore there is great difference whether it be cold or hot, thinne or thicke, troubled or cleere. Or is it by reaſon, that through his owne conſtitution, he hath a moſt perfect ſenſe of feeling, as experience doth ſhew in men? For becauſe they haue ſoft fleſh, they are endued with a ſharpe and quicke wit: and they whoſe fleſh and skin is thicker and groſſer, are dull and ſlow. And therefore the temperature of a man ſeemeth moſt fit and apt for prudence and wiſedome. And that by reaſon that in a ſoft bodie and tender, the firſt and motherly ſpirit of the ſoule is eaſilier infuſed,

and

and doth more willingly and ſpeedily diſcourſe: and contrariwiſe, the hardneſſe and thickneſſe doth ſtop, and therefore is a hinderance that the pure and cleere blood, whereof the ſpirits are engendred, be not carried from place to place: for vnto euery man is giuen a certaine portion of ſpirit, to worke withall.

XXII.

Why is a womans wit vnapt in good things, and moſt prompt in naughty things? as Euripides ſaith in Medea?

Whether is it becauſe of a priuation, which ſeemeth to be coupled and ioyned with her nature? for as it doth appeare vnto a Philoſopher, a woman is a mans hurt: and the condition of a priuation is, alwaies to go about hurt and intend miſchiefe.

XXIII.

Why doe men ſay, that a womans firſt counſell ſhould bee choſen?

Is it becauſe as we ſee in things which want reaſon, their actions and motions are guided and directed to their proper endes by a ſuperior power? for I thinke that to bee moſt true which is ſaid, that there is a prouidence which doth caſt into an vnhoneſt man the deſire of honeſtie, and in a poore man the deſire of wealth, as farre as is ſufficient. So the vnderſtanding of a woman, although they vnderſtand not the reaſon of good and euill, is ſometime directed by an infallible truth to take ſuch things in hand: but the counſels which they goe about, through their own ſearching, are to be left of, as weake, and ſubiect vnto many errors.

XXIIII.

Why doe women deſire rather to go trim, and decke themſelues than men?

Is it becauſe the nature of women is vnperfect? and thereupon they endeuour to ſupplie the want of nature with

with the benefit of art? for by nature that which is euill fauoured and vnseemely, doth couet and desire that which is faire and honest? or is it because that wanting the beauty of the minde, they are forced to studie how to trim and decke their bodies?

XXV.

What is the cause that a tale man is seldome wise?

Is it because the largenesse of his body doth proceed of excesse of heate, and abundance of humidity? But wise men doe thinke, that the perfection, accomplishment and goodnesse of our operation is perefected by drinesse, which doth alwaies go on and increase, vntill it bring vs vnto our end. For the constitution of the body, from his first beginning did spring from the last humidity, but the vehemency and excesse of heat doth ouerthrow the iudgement and quietnesse of the minde.

XXVI.

Why is a multitude of princes or rulers naught, as Homer saith?

Is it because that if the gouernment should be turned into tyranny, it is better to bee vnder the yoke of one, than of many? Or because a multitude of rulers do seldome looke to the good of the Common-wealth? wherof it proceedeth, that if one doe disagree, great hurt is like to hang ouer the communalty. It is easier for one man to be well giuen then many In the gouernment of many there wanteth not strife, debate, and enuy. And therefore seeing that experience doth teach, that a kingdome will not receiue two, it is most true said of *Aristotle*, that a multitude of rulers is naught, and therefore let there be but one Prince.

XXVII.

Why haue other beasts their hearts in the middest of their breast, and man declining somewhat toward the left side?

Is it because it should moderate the cold of that side? for

for as *Aristotle* doth say, man onely hath the left side colde. Or is it as the Physitians do say, because it should giue place vnto the liuer, which is placed in the right side?

XXVIII.

Why doth a woman loue that man exceeding well, who had her maiden-head?

Is it because that as the matter doth couet a forme or perfection, so doth a woman the male? or is it by reason of shamefastnesse? for as that diuine *Plato* saith, shamefastnesse doth follow loue. It is reason that she loue and esteeme of him who loosed the bonds of her credit and shame. Or is it because the beginning of great pleasure, doth bring a great alteration in the whole, because the powers of the minde are greatly delighted, and sticke and rest immoueably in the same? And therefore *Hesiodus* giueth counsell to marry a maide.

XXIX.

Why are the nights in the full Moone somewhat warme, seeing that according vnto the Mathematitians, the Moone is colde by nature?

Whether is it, because the opinion of the Peripatetikes is to be preferred, which say, that euery light doth heat, in that respect that it is reflected?

XXX.

Why are the nights in the Autumne colder than in the spring?

Is it because the aire is then very thinne, and bodies which are rarefied are very apt to receiue heat or colde? as it is easily seene in the water: for water heated doth sooner freese than cold water, because it is rarefied with the heate.

XXXI.

Why are our bodies sooner hurt with colde in the Autumne, than in the spring?

Is

Is it becauſe the bodies which are accuſtomed vnto cold, do in the ſpring time come to heat? and therefore the moouing or mutation is naturall and not ſudden? but in autumne they haſten from heat vnto colde, not being accuſtomed, and without any meane. And nature doth not endure ſudden changes, as *Galen* ſaith.

XXXII.

Why are men full of haire prone and apt vnto the luſt of the fleſh?

Whether is it becauſe that in them, there is preſumed to be great ſtore of excrements, and of ſeed, as it ſeemeth vnto the Philoſopher?

XXXIII.

What is the reaſon that men which haue a ſmall head, are naturally angry and teſtie?

Is it not becauſe that when the head is little, and the braine by a conſequence, the heate of the heart cannot be moderated with the cold of the braine as it ought to be? And anger doth proceed of the boiling of the blood about the heart, through the deſire of ſome thing which doth grieue and make the heart ſory.

XXXIIII.

Why doth a man hold faſt together and cloſe his fundament, after he hath made water?

Whether is it becauſe the aire doth run preſently to fill that which is void? and therefore the parts of the bodie are altered immediately with the coldnes of the aire and doe quake and tremble.

XXXV.

Why haue ſome men died through griefe and ſadneſſe, and ſom through ioy, and none for anger?

Is it becauſe ioy doth coole the very inward guts? greefe and ſorrow doth ſuffocate and kill the inward parts, and coole the outward? anger doth heat both, whileſt heat doth remaine, the life and nature remaineth:

becauſe the ſoule is ſaid to be life in naturall heat.

XXXVI.

Why doth the voice change in man and woman when they begin to haue ſeed?

Is it becauſe the heart is the beginning of the veines and of the blood, as *Ariſtotle* ſaith againſt the Phyſitians? and thereupon it riſeth, that becauſe the change of the excrements of ſeed is made in the higheſt part of the body, the voice as being aboue doth make it manifeſt. And therupon it is that the voices of both man and woman doe change when they begin to haue ſeed.

XXXVII.

What is the reaſon that when a pot full of boyling liquor is ſeething ouer, yet the bottome is cold?

Is it becauſe the hot vapors aſcend vpward? and therfore when the vppermoſt water is hot, the bottome in meane ſpace is cold, by reaſon of the coldneſſe of the water adioining next vnto it.

XXXVIII.

Why doe we finde the graine which we finde in the ants holes, and gathered in the ſummer time, gnawen on one end?

Is it becauſe they are directed of nature, to gnaw and conſume that end where the vertue of ſeeding is, for feare it ſprout againe? truly, their labors ſprouting and growing, they ſhould be depriued of their nouriture, belonging neceſſarily vnto themſelues.

XXXIX.

Why doe the mothers loue their children more feruently than the fathers?

Is it becauſe they take great paines with them? or becauſe of the greater certainty which they haue of themſelues? as *Ariſtotle* ſaith.

XL.

Why is not the father as wel beloued of the ſonne, as the ſonne is of the father?

Is

Is it as wiſe-men ſay, becauſe loue doth not go backward, but alwaies forward ? becauſe that loue doth by nature ſerue ſuch as liue, to continue the kinde: whereof it commeth to paſſe, that our naturall deſire neglecting things paſt, doth looke to things to come. Or is it as the Philoſopher doth ſay, becauſe the father hath ſomewhat of his in the ſonne, the ſonne nothing of his in the father ?

XLI.

Why doe the children for the moſt part, reſemble rather the mother than the father, ſeeing that (as Ariſtotle doth ſay) the matter doth not concurre, actiuely to the begetting of the child ?

Whether is it becauſe all ſimilitudes and likeneſſe in mankinde and nature, are virtually contained in the ſeed of the father ? Whereby it is that for the moſt part the ſonne is like neither, but the Grand-father or great Grand-father, and ſometime like none of the family. Or is it becauſe this doth proceed of a ſtrong imagination ? For ſuch are woont woonderfullie to loue their wiues. For as *Auicen* doth affirme, the bodie is ſometime changed by affections, which are called *Affectus animales* : for they doe print deepe impreſſions in naturall things, as it doth happen that the childe doth repreſent him, whoſe portraiture and image was fore-conceiued in the act of cornall copulation of the woman and of the man. But ſome of the vulgar ſort, who know not the cauſes of things, are not contented with this doctrine : but the wiſe agree and conſent vnto it. And therefor it commeth alſo to paſſe, that the blood runneth and goeth to the externall parts in him, who caſteth conceits in his minde of red things. And ſo ſome mens teeth are on edge, when they ſee another eat ſower things : and when wee behold another diſeaſed and

grieued in any part, the ſame part in vs doth languiſh and grieue. And often alſo the conſtitution of our bodie is changed through exceſſiue feare.

XLII.

Why are Aſſes more nimble, as the prouerbe is, when they are yoong, than in any other time?

Whether is it becauſe that their nature and conſtitution being melancholy from the beginning, it is requiſite there ſhould be a temperature, with the recompence of contrary qualities? For melancholy by nature is cold and drie: but when they are yoong they are hot and moiſt. This we alſo ſee in melancoly children, the which in their childhood are of great wit, and before it be looked for, are of great wiſdome, ſo far foorth that you may hope and promiſe any thing of them in time to come: whoſe wits neuertheleſſe in progreſſe of time doe decaie and fade. Be therefore (ſaith the Greeke) naught, to the end that thou maiſt liue, for the nature of ſuch is moſt ſhort.

XLIII.

Why be there no Aſſes in Pontus and Scythia?

Is it becauſe their nature is moſt impatient of cold, as the Philoſopher doth ſay?

XLIIII.

Why are clergy men and women moſt couetous?

Is it becauſe the habit of vertue is bred of many actions? and therefore ſeeing that prieſts doe want wife and children, they are forced no waies to ſpend their goods, and yet are accuſtomed to take and receiue, and ſo become couetous. For as the Philoſopher doth ſay: Such as euerie mans actions are, ſuch doth he become. The nature of women, as we haue often ſaid, is vnperfect, and therefore they thinke it impoſſible, fullie to ſatisfie themſelues. And therefore they gather together and keepe, that by that meanes they may helpe their

their neede, and by induſtry and art they couet to get that which nature doth not giue them. And for the ſame reaſon, I ſuppoſe old men giue themſelues to couetouſneſſe: for wanting and being deſtitute of helpes by age and nature, they gape after the goods of fortune, that with them they may reſiſt and oppoſe themſelues againſt all wants.

XLV.

Why doe wounds grieue leſſe in war, than out of war?

Is it becauſe the powers of the ſoule bend another way? for as the Philoſopher doth ſay, if our minde be ſtrongly fixed vpon other matters, we doe not ſee thoſe things which are before our eies. Or whether is it by reaſon of anger, the which, as wiſe men do ſay, doth heat the internall and externall parts? And as *Ariſtotle* doth affirme, with heat the ſoule doth worke all things. And therefore it happeneth, that the angry man doth grow colde but ſlowly after his wound, and therefore alſo he doth leſſe grieue and late.

XLVI.

Why doe we woonder at the eclipſe of the Sun and Moone, and not at all at the generation of plants and beaſts by ſeed?

Whether is it becauſe our admiration ceaſeth in things which are vſuall, and our minde neglecteth to ſearch out the truth in ſuch things? But that which happeneth ſeldome, doth ſtir vs vp to woonder, and induceth the vnderſtanding to ſearch out the cauſes of it.

XLVII.

Why doe the head-ach, and dulnes of the memory, and an euill diſpoſition of the imagination follow the long detaining of the ſeed?

Whether is it becauſe it doth hinder and make heauie the braine by exceſſe of ſeed? Or elſe becauſe the ſeed long kept, getteth ſome venemous quality, and therefore the fume and vapour of it doth hurt the head?

XLVIII.

Why doe Prieſts and Monks feare and abhor death more than any man?

Is it becauſe they are by nature cold and melancholy? or becauſe they perceiue themſelues to periſh vtterlie? for when they are out of this world, they neither continue in their owne nature, nor in poſterity.

XLIX.

Why if trees fall their leaues, and beaſts their haire and feathers, they receiue them againe? and if a man become bald, his haire commeth no more?

Whether is it becauſe the times of the yeere do bring that change of bodies ſo, that in the firſt change there followeth an interchangable courſe one after another? and beaſts receiue againe their feathers and haire, and trees their leaues: but baldneſſe commeth vnto man through age, but nature giueth no comming againe to age.

L.

Why doth a ſummer end all diſeaſes?

If force and nature be ſtrong, it ſhal find an aire moſt fit for reſolution, and digeſtion, and expulſion of ſuperfluities: if weake and ouerthrowne, the heat doth ouerthrow it more: it doth looſe weake bodies, and therefore there commeth nothing vnto the ſicke bodie but death.

LI.

Why if a man doe put his hands into the water in the ſummer, is he colder when the water is mooued, than when it ſtandeth ſtill?

Whether is it becauſe the parts of the water which touch his hands, bee hot by the heat of his hands? for euery agent which doth communicate with the patient, in the thing whereon it worketh, in doing doth ſuffer againe, and the water being mooued, it is neceſſary that

the

the parts of it, which are rarefied be ſcattered abroad, and others more cold ſucceed them.

LII.

Why doe ſome which haue an euill complexion and conſtitution of body liue longer, than ſome other which are of a ſanguine and better nature?

Whether is it through his bad gouernment and order? or becauſe there was ſome hidden cauſe in thoſe diſpoſitions: for as *Auerrois* ſaith, the number of the elements is infinite in the workes of nature, the which none beſides the author of nature doth vnderſtand.

LIII.

What is the cauſe, as the Phyſitians doe ſay, that the ſuffocation of the matrix which happeneth vnto women through ſtrife and contentions is more dangerous, than the detaining of their flowers?

Whether is it, becauſe that how much the more an excrement is perfect, as long as it doth continue in his naturall diſpoſition, by ſo much the more it is worſer, when it is remooued from that, and drawen to a contrary quality? As it is ſeene in vineger, the which is ſharpeſt which is made of beſt wine. And ſo it happeneth, that the more men loue the one the other, the more they hate, when they fall at variance and diſcord.

LIIII.

Why doth the land which ſtandeth ſtill, ſeeme to mooue vnto ſuch as ſaile on the ſea?

Is it becauſe the inſtrument of the ſenſe of ſeeing is accidentally mooued, when the ſhip is mooued? whereby the likeneſſe and ſimilitudes of things perceiued, are receiued with the mouing.

LV.

Why doe we loue our ſight aboue other ſenſes?

Whether is it, as *Ariſtotle* doth ſaie, becauſe it doth ſhew vs the differences of things? or becauſe his know-

ledge is more drawne from materiall ſubſtance? or is it becauſe the diuine force of loue is placed in that ſenſe, as *Plato* ſaith?

LVI.

Why do we not iudge a ſtaffe to be broken in the water, ſeeing it doth ſo appeare in the ſenſe of the ſight?

Whether is it becauſe we perceiue by the ſenſe of feeling and touching, that the ſight doth erre? or is it becauſe we doe not iudge with the ſame power as we doe imagine with? And an argument of this is, becauſe the ſun doth ſeeme to be but a foot round. And by a tricke and mooving of the fingers, one finger doth ſeeme two, and yet we doe not yeeld that they be two.

LVII.

Why doe we put our hands ouer our eies when we will ſee any thing a farre off?

Is it becauſe the ſight ſhould not be diſperſed? and ſo *Ariſtotle* doth ſay, that thoſe which haue their eies ſtanding out, cannot ſee far: and contrary, ſuch as haue them hollow in their head, can ſee far, becauſe the mooving of the ſight is not ſcattered.

LVIII.

Why can ſome ſee the obiect before their eies farre off, better than if it be neerer their eies?

Is it becauſe things which may bee ſeene cannot bee ſeene but by the meane of the bright aire? and weake eies doe want more plenty of light, than ſtrong eies. But the obiect being put farre off from the ſenſe of the ſight, in the diſtance from the thing ſeene doth require a greater light, than good eies neede: and the further the obiect is, the more light there is in the diſtance betwixt the obiect and the ſight. Or elſe becauſe the motion which proceedeth from an obiect farre diſtant vnto a weake ſenſe, is weake, which the ſenſe can well endure? But the motion which is hard by is ſtrong, which a weake

weake eie cannot ſuffer: which is eaſily ſeene in old men, the which by reaſon of their weakneſſe do ſee a far off, and can read ſmall letters in the light of the ſunne, the which notwithſtanding cannot hard by them read, nor ſee at the light of a candle, or the moone.

LIX.

Why can ſome ſee things hard by them, and cannot ſee things further off?

Is it not through the weakeneſſe of their ſight? for in ſuch the power of ſeeing is very weake, and not vnited together, and therefore they had neede of a ſtrong mooving, as it is alſo in ſuch as haue their eies ſtanding out, which cannot ſee farre.

LX.

Why doe ſuch as would ſhoot a right, winke with one eie?

Is it becauſe the power of the ſight is then more and better vnited, and therefore is better able to performe his actions?

LXI.

Why be ſuch as haue beene long in the darke, if on a ſudden they come into a great light, halfe blind?

Whether is it becauſe nature cannot indure thoſe ſudden mutations? or elſe becauſe the ſpirit of their ſight is ſmall and weake, and therefore are glad of their like, and is diſſolued when they come into the light? Or elſe is it, becauſe of the deſire of the light, which they wanted a long time, they doe behold the light too earneſtly? And ſo their ſight is weakened, as it hapneth in ſuch as haue a long time endured famine, and therefore eating greedily, doe take more than they can digeſt, and ſo by that meanes periſh.

LXII.

Why doe ſuch as ſee weakely, for the moſt part, write ſmall letters? it is marueil that ſuch as are purblinde, or haue a weake ſight, ſhould doe that which doth belong vnto ſuch as haue

a good ſight?

Is it becauſe that things hard by doe ſeeme great, and ſuch are woont to write with their eie hard by their paper? Or is it becauſe they do write almoſt winking? For if they ſhould write with the eies wide open, there ſight being diſperſed and ſcattered abroad, it would wax dim, and therefore wincking they ſee more quicker: and therefore ſeeing that through their wincking, their paſſage of ſeeing is narrow, they muſt of neceſſity make a ſmall letter.

LXIII.

What is the reaſon that if a man will ſee farre in the night, he ſhall doe it better if he bow his head neere vnto the ground, than if he ſtand vpright?

Is it becauſe the obſcure vapors which made the aire darke, are thicker aboue in the aire, than they are neere vnto the earth, and thereupon doe more hinder the ſight farre off in the aire, than neere vnto the ground? Or is it becauſe the light of the ſtars being diſperſed through the aire, cauſeth a reflection neere vnto the earth, although weakely, and ſo by that meanes doth ſomewhat the more make light vpon the ouermoſt part of the earth?

LXIIII.

What is the cauſe, that if a man hath committed any euill fact, he cannot diſſemble it in countenance, and in his eies? and therfore the Poet doth ſay; O how hard is it not to bewray a fault with thy countenance?

Is it becauſe the eie is the meſſenger of the heart, as a glaſſe of the mind wherein all things doe ſhine? Or is it becauſe it is the weakeſt part of the body, and the fulleſt of paſſages? and therefore all alteration which beginneth in the heart, (which, as the Peripatetickes do ſay, is the beginning of all feeling and cogitation) goeth directly vnto the eies.

LXV.

LXV.

Why cannot ſuch as gape, or put foorth, or receiue aire, heare well?

Whether is it becauſe the ende of the inſtrument of hearing, is ended at ſome ſpirituall part? whereby it commeth to paſſe, that it is ſhaken alſo and mooued, together with that ſpirituall or aërious inſtrument, as oft as it doth mooue that aire: for it is mooued when it doth mooue. Or is it becauſe much breath or aire doth outwardly enter in at the eares, whileſt we gape, and therefore mooving and ſenſe cannot bee perceiued? for it doth thruſt at the eare. The noiſe is the aire, or ſome affection of the aire: and therfore when the aire within the eare is weakened, and the aire outwardly doth enter in, of neceſſity the one doth hinder the other: and that which is within doth beate out and expell that which would come in.

LXVI.

Why can nothing be the cauſe of his owne generation and corruption?

Is it becauſe the moouer muſt bee before the thing mooued, and the ingenderer before the thing ingendred, and that it is impoſſible to be before himſelfe?

LXVII.

Why are womens bodies looſer and ſofter than mens bodies, and leſſer, and why doe they want haire?

Is it by reaſon of their monethly tearmes? for with them the ſuperfluities goe away, whereof haire ſhould grow, and whereof the fleſh ſhould be filled, and therefore they are leſſer, and therefore alſo their veines are more hidden, than mens veines.

LXVIII.

What is the reaſon that when wee thinke vpon any horrible thing, we are ſtrucken into a feare?

Is it becauſe the conceit, thinking and vnderſtanding

of

of things, haue force and vertue? for as *Plato* doth saie, the reasons of things, haue some affinity with the things themselues. For the image and representation of colde and heat, is such as the nature of the things are, as the Philosopher hath said. Or is it because that when wee comprehend any dreadfull matter, the blood runneth to the internall parts, and therefore the externall parts are cold, and shaken with feare?

LXIX.

Why cannot a company or multitude of women be led vnder a Captaine without tumults?

Is it because they are inconstant by nature? And for the same reason the Philosopher would appoint no shepheard ouer goats, because they are instable and vnconstant by nature. Or is it because a woman is more prating, worser toonged, and more backbiting? also complaining, despairing, and lesse wise, and more lying than a man.

LXX.

Why doth a reddish roote help digestion, and yet himselfe remaineth vndigested?

Whether is it because his substance doth consist of diuers parts? for there are some thin parts in him which are fit to digest meats, the which being dissolued, there doth remaine some thicke and close substance in him, which the heat cannot digest.

LXXI.

Why doe such as cleaue wood, cleane it easier in length, than ouerthwart?

Whether is it because that in wood there is a graine, if it be cut at length, as it is to follow the haire in cloath, which doth go on in length: whereby in the very cutting, one part draweth another fast by it.

LXXII.

What is the reason if you strike a speare on the ende, the sound

ſound commeth ſooner to one which ſtandeth at the other ende, than vnto one who ſtandeth neerer to him which ſtriketh?

Whether is it becauſe that as it hath beene ſaid, there is a certaine long graine in wood directly forward filled with aire, but croſſe or on ſide there is none. And therfore a beame or a ſpeare ſtrucken on one ende, the aire which is hidden receiueth a ſound in the foreſaid graine, which ſerueth for the paſſage for the aire. And therefore ſeeing the ſound cannot goe eaſily out, it is caried vnto the eare of him who is oppoſite vnto him, and thoſe paſſages doe not goe from ſide to ſide, and therefore the ſound cannot be ſo diſtinctly heard.

LXXIII.

Why be there not famous men in euery faculty in our age?

Is it becauſe the nature of man decaieth in our age, and as *Solinus* ſaith, ſucceſſion being corrupted, the progeny of our age is worſe by birth? Or is it becauſe ſuch are not eſteemed of Princes? for take away the reward due vnto vertue, and no man will imbrace it. Or is it ſo ordained by nature, that men doe alwaies complaine of the preſent time?

LXXIIII.

Why are flatterers in great credit with Princes?

Is it, as *Plutarke* ſaith by the authority of *Plato*, becauſe they loue themſelues? Too much immoderate loue of themſelues, cauſeth them to admit flatterers, and to giue them credit. Or whether is it, as I thinke, becauſe they want the light of reaſon? For among birds, ſome through the corruption of their nature, delight in ſtinking meats, and whom the daie doth blinde, and the night doth lighten.

LXXV.

Why haue Philoſophers for the moſt part in theſe dáies euill conditions?

Is it becauſe they are not eſteemed of Princes? or is it becauſe that for Philoſophy it ſelfe they are accuſed of crimes, and thinke therefore they receiue ſuch rewards, and therefore they are compelled to forſake vertue, and flee to vice? Or elſe deceiued through error, they thinke they haue challenged all the garments of Philoſophy, when they haue ſnatched vnto themſelues ſome of hir rags. And therefore they are by vs rather called Sophiſters than Philoſophers: for certainely a Philoſopher ſhould be of a ſtout courage in all reſpects, and in all fortune: for they reaſon badly, that therefore they ſhould giue themſelues vnto Philoſophy, becauſe they would be honored of Princes. And their deſire is not ruled by nature but by error, and are thruſt forward with the ſtreame of falſe credulity.

LXXVI.

Why doe ſuch as are angry waxe pale in the beginning, and afterwards red?

Is it through the deſire of reuenge for that which grieueth, that the heat and blood are called vnto the heart, and therefore of neceſſity the externall parts are pale? When they haue determined to put that in execution which they deſire, the heat and blood doe run vnto the outward parts, and then they are greatly to bee feared and to be taken heed of.

LXXVII.

Why doe ſerpents want a yard and ſtones?

Is it becauſe they want thighes, and therfore do want a yard, and they want ſtones, becauſe of the length of their body.

LXXVIII.

Why can ſerpents turne their heads backward, and the reſt of their body ſtand ſtill?

Whether is it becauſe that like vnto thoſe beaſts which are called *Inſecta*, they are made of a winding compoſition,

compoſition, and haue their ioints flexible and made of griſtles. And this is the reaſon in ſerpents; and alſo becauſe they may auoid thoſe things which hurt them: for hauing no feete, and being long of body, they cannot eaſily turne them, whileſt they bow againſt thoſe things which are behinde them. It were to no purpoſe to lift vp their head, if they could not exerciſe anger.

LXXIX.

Why is the Chameleon changed into diuers colours?

Whether is it, as it ſeemeth vnto the Philoſopher, becauſe that he is the ſlendereſt of all footed beaſts ingendred of egs, and is ſtarke for want of blood? The cauſe is to be referred vnto the quality of the minde: through ouer much coldneſſe he is of ſo many colours: for it is the property of feare to bind faſt, through want of blood and heate.

LXXX.

Why are the thighes and calfe of the legs of men fleſhie, ſeeing the thighes of other beaſts are not ſo?

Is it becauſe man onely goeth vpright, and therefore haue them ſo to ſuſtaine the vpper parts: and therefore nature hath giuen the lower parts corpulency, and hath taken it away from the vpper: and therfore ſhee hath made the buttocks, the thighes, and calfe of the legges fleſhie.

LXXXI.

Why doe very fat beaſts wax old quickly, and ſoone die?

Is it becauſe they haue but a little blood, ſeeing that much of it is drunken vp with the fat? And thoſe which haue but ſmall ſtore of blood are apteſt to die: for death is a want of blood.

LXXXII.

Why doe men onely go vpright?

Is it becauſe he is moſt hot of nature? or is it becauſe his ſubſtance is diuine? The part of diuine things is to vnderſtand

vnderstand and be wise: which could not easily be, if a man had a great massiue bodie: for heauines doth make the vnderstanding and the sense slow.

LXXXIII.

Why is the flesh neereſt the bone ſweeteſt?

Whether is it because it receiueth temperature through the equality of the contrary? for the nature of flesh is hot and moist, and the nature of the bone is cold and drie. And therefore of contrary extreames there must needs be a meane.

LXXXIIII.

Why is it forbidden to talke whileſt we eate?

Whether is it because, that before the wizard, by the which we eat and drinke, the arterie is put, by the which aire and breath goeth vnto the lungs, and this arterie is molested with meat or drinke entring vnto it. Yet nature hath prouided for this a little flap, which doth couer the arterie, the which is opened when we speake. And therefore meat can easily get into it, whereof followeth choaking & coughes. Or whether is it because speaking doth hinder the chewing of the meat, and therefore the meat is not well digested?

LXXXV.

Why doth wine mingled with water, after a ſort make a man ſooneſt drunke?

Whether is it because the water doth cause the wine to run hither and thither, and penetrate the more? And that is the reason that Must, as *Auicen* doth say, doth sooner make a man drunke than wine, because that the water mixed with it, doth make it penetrate.

LXXXVI.

Why are Noble-men, and ſuch as are placed in high dignities troubled with the gout?

Is it because they crame in diuers sorts of meates euen to the fill? And the Physitians doe affirme, that there is

is nothing woorſer than at one time to take diuers ſorts of meats, and then be a long time in eating and drinking of them: for the firſt is halfe digeſted before the other come: and therfore ſuch as remaine not long vndigeſted, breed raw and naughty humors, which runne vnto the ioints. Or whether is it by reaſon of ouermuch pure wine and too much idleneſſe, and exerciſes done out of due ſeaſon? Or is it through the ouermuch vſe of lechery, which waſteth and killeth digeſtion? Theſe things are greatly to be feared, as *Plotinus* ſaith, leſt we become ſtocks or bruite beaſts: for like vnto bruite beaſts they are giuen to gluttony and the belly.

LXXXVII.

Why are they taken with ſudden death, which are loaden with ouermuch fat, and eſpecially when they be yoong?

Whether is it becauſe their veines be ſtrait, and therefore are ſtopped with the fat, that the ſpirits cannot haue free courſe? wherupon the heat which is bred within them doth kill them, becauſe they cannot receiue the cooling of the aire. And therefore as the Phyſitians do ſay, they ſhould greatly feare leſt their veines breake, or their naturall heat be ſuffocated.

LXXXVIII.

Why can ſuch be hardly let blood which are very fat, and that with danger?

Whether is it becauſe they haue very ſlender veines, and they hidden? or els becauſe all fat is without blood, as it ſeemeth vnto the Philoſopher?

LXXXIX.

Why (as Ariſtotle doth affirme) are the ſenſible pwers in the heart, and yet if the hinder part of the braine be hurt, the memorie paieth for it: if the forepart, the imagination: if the middle, the cogitatiue power?

Whether is it becauſe the braine is appointed by nature, to coole the heat of the heart? whereof it is, that

in diuers of his parts he ſerueth the powers and inſtruments in the heart: for euery action of the ſoule doth not proceede from one meaſure of heat.

XC.

Why doth it happen out for the moſt part, that children which are not lawfully borne, are wittier and ſubtiler, and liker vnto the parents, than others?

Whether is it, becauſe the powers of the minde of the parents are very vehemently bent in the act of carnall copulation? ſuch doe loue exceedingly, and therefore ſeeing that their affections be not diſtracted, the childe by nature ſhall not vary from them. And that is moſt true, when they goe together with tranquillity of minde: for if it be with feare or griefe, the children be vnlike.

XCI.

What is the reaſon, ſeeing that death is by nature, yet it is more terrible vnto man, than vnto all other liuing creatures?

Whether is it becauſe the nature of man, as the Philoſopher ſaith, hath purchaſed the meane, not onely of liuing but alſo of liuing well? for mankind onely, is partaker of ſupernaturall things, other liuing creatures haue regard vnto that only which they ſee, wherein, as *Pliny* doth ſay, the goodneſſe of nature doth ſuffice, which is to bee preferred before all other things: and therefore they thinke not of glory, wealth, ambition, nor of death. Wherefore ſeeing that a man is depriued of a more noble life when he dieth, death is vnto him aboue all other moſt grieuous. Or is it becauſe other liuing creatures regard onely things preſent, and man onely foreſeeth things to come.

XCII.

Why if death come by nature, is it iudged the laſt of all terrible things?

Whether is it, as it ſeemeth vnto the Philoſopher, becauſe

becauſe it is the laſt, and that nothing elſe doth ſeeme good or bad vnto mortall men? Or is it becauſe we inueigh againſt nature, who is the beginning of neceſſity, and not the nature of the forme, or of the ende, from which that which is good is deriued, which all things doe deſire? or peraduenture doth death ſeeme the moſt terrible of all things, becauſe they ment ſo to liue, that they thought to be immortall? or doth it ſtrike a feare onely into them which liued a naughty life? And vnto ſuch as liued a vertuous life, death is not grieuous, as the Poet ſaith. Death is the end of a priſon obſcure. Or be they grieued becauſe they are ſeaſed on with a violent and vntimely death? for ſuch as die when they come vnto old age, do for the moſt part die without feare and griefe. For truely narure is as a candle readie to bee put out. And as *Plato* doth ſay: of all ſorts of death, that which by nature doth come is moſt light, which hapneth rather with pleaſure then dolour.

XCIII.

Why ſeeing that man is the end of nature, is he of ſo ſhort a life, in reſpect of other liuing things, as Poets doe complaine, by the example of the crow?

Whether is it becauſe that thoſe our makers conſulting of our kinde, the perfection of fraile thinges, is not meaſured at all by continuance of time? as the Philoſopher ſaith: It is farre better to be very ioyfull a ſhort ſpace, then a long time meanely or lightly glad. Or whether is it becauſe that nature of things poſſible, doth alwaies make that which is beſt? And it could not bee that the conſtitution of mans bodie could bee conuenient and fit for long continuance, and the operations of the ſoule. For by the authority of the wiſe, there is required another temperature firſt for life, and another for the workes of life. Whether ſhould they make vs of a long life and the worſe, or of a ſhorter

and the better? It ſeemeth good vnto them, ſaith *Plato*, to prefer a ſhort life and a good, before a long life and a bad.

XCIIII.

Why did nature bring foorth man naked, and without defence?

Is it becauſe nature doth make nothing without reaſon or in vaine? ſeeing that a man is moſt wiſe, he can vſe many inſtruments to helpe himſelfe withall. The hand is not one inſtrument but many. And therefore they thinke amiſſe, as the Philoſopher affirmeth, which ſay that a man is the nobleſt of all creatures, and yet in woorſer caſe than all, becauſe he is naked and weaponleſſe: And other beaſts keepe their common helpe, and cannot change it by any meanes, but man can change his weapons at his pleaſure: for the hand is a hoofe, and horne, and ſpeare, and ſword, and euery other kinde of weapon. Seeing then that a man is indued with vnderſtanding, and hath a hand giuen him by nature, he cannot complaine of his nakedneſſe and condition. Whether was the excellencie of the ſubſtance of which mankinde was made, fit and conuenient for hornes, and ſuch like?

XCV.

Why is wine put into a veſſel of water mingled with ſaltpeter, very cold?

Becauſe ſaltpeter is preſently *actu* colde, though it haue power to be hot, and the water mingled with it is colder than the wine. Now a thing which is more cold, doth make a thing leſſe cold, more cold than it was: and therefore the wine put into ſuch a veſſell is cooled the better. I haue ſometime anſwered, that it proceedeth of the Antiperiſtaſis, that is, by a repulſion whereby heat or colde is made ſtrong, and euery contrary by his contrary: but ſaltpeter is not hot *actu*, but in *potentia*.

And

And therefore hauing power onely to be hot, and is not hot indeed, it cannot worke by that contrariety: for it is *actu* cold, as the feeling can iudge.

XCVI.

Why hath Philosophy seemed a wonderfull and a diuine thing vnto some?

Whether is it, becauſe that as a medicine is the perfection of the body, ſo Philoſophy is the perfection of the ſoule, as *Themiſtius* ſaith? Or is it becauſe the ſtudie of Philoſophy doth increaſe and further vs in our duty towards God, and make our zeale more feruent? for thoſe things being perfectly knowen which God hath done, he turneth all mens hearts and minds to praiſe and admire him. This admiration, charity, faith, and hope doe follow. Or whether is it becauſe it doth breede great pleaſures and delights, through the certainty of it and ſincereneſſe? or becauſe it doth make vs like vnto God?

XCVII.

Why doe Tyrants hate learned men?

Is it by reaſon of the vnlikeneſſe in maners? For ſo it hath alwaies beene that wiſdome hath beene iniured by euill maners. Or doe they feare leſt they ſhould breed ſedition and tumults in their cities with their doctrine and authoritie? or becauſe they doe taxe and reprehend their conditions? for as *Plato* doth ſay, Poets haue great force and skill, either to praiſe or diſpraiſe, and euery man who hath a care of his fame, ſhould take heed how he offend a Poet.

ALEXANDER APHRODISEVS

Problemes.

I.

Why did Homer call men Poliocrotaphus, of the hoarenesse of the temples?

Because that for the most part there gray haires begin, because the forepart of the head hath more moisture and flegme in it, than the hinder part.

II.

Why is onely the forepart of the head bald?

Because it is loose and soft. And therefore seeing that the haire doth want nourishment, by reason of naturall drinesse, it doth easily fall in those parts: it doth not sticke as it doth behind, where the head is drier and thicker.

III.

Baldnesse proceedeth of drinesse: and therfore such as haue curled haire be soonest bald, by reason of the drinesse of their head: and are gray haired very late, by reason of the drinesse which consumeth the superfluities of flegme. They are watchfull aboue others, because sleepe commeth of humidity. Children doe shew this because they are both moist and sleepy, and full of excrements. Such as haue softer haire, as such be which haue a moist head, are of a contrary disposition: for they

they are very seldome or neuer bald. And sometime baldnes happeneth by some defect of the kinde, or stock, as the gout, and some other diseases. Such are sooner bald, and are sleepy, and haue much superfluity. The hoare haires bee whitest because they follow the colour of flegme, from whence they proceed. They be sometimes almost yellowish, when the flegme is mingled with burnt choler.

IIII.

Why are old men full of excrements, and watchfull?

They are full of excrements, because they are colde and weake by nature, and therefore digest badly, and so gather many excrements by the pores and open passages of the bodie. And seeing they be drie, they are also waking and watchfull, and also because their bodies be hard and stiffe. And children notwithstanding the interlacing of the pores, and soundnesse of their bodies, are moist.

V.

Why haue children which are moist by nature, and full of excrements, no hoare haires?

Because they are moist and hot, and flegme is moist and colde, and haue the forepart of the head as it were fleshy and thinne, whereby superfluities are voided: and that with age doth grow hard, and bony and thicke: and therefore nature doth afterward giue it seames, by which superfluous vapors should breath out and euaporate.

VI.

Why doe women and gelded men quickly grow hoare and gray?

Women because they are colde by nature, and haue small exercise, doe gather many superfluities, and especially then when their flowers cease. And gelded men because they yeeld no seede, but doe yeelde superfluity

which ſhould breed ſeed, the which with the blood doth ſpread it ſelfe ouer all the body, and that hath the nature of flegme.

VII.

But why doe they want haire?

Women becauſe they be cold, and haue thicke paſſages in their bodies: for colde doth thicken, and therfore there is no way which way haire ſhould paſſe. Gelded men becauſe they are moiſt, and aboue meaſure full of excrements, and therefore in ſuch moiſt places as no hearbes can grow, ſo neither in drie and ſtony, which baldneſſe doth follow.

VIII.

Why are gelded men for the moſt part crooked legged?

By reaſon of that ſuperfluous humidity, they haue ſoft and wet bodies, and therefore weake, and therefore ſeeing the thighes cannot beare the burthen of all the body, they are wreathed and crooked, as a bulruſh doth bend if a waight be put on it: for that which is hard and drie is ſtrong, and can reſiſt: and that which is ſoft and moiſt, is weake and cannot reſiſt. This is declared by wood, and oſiers, and alſo men. And with baths and drinke men are much weakened · and with a moderate diet are dried, and become ſtronger vnto any action. Whereof it ariſeth, that gelded men are after a ſort women, and weake, and giuen to wine, and drunkenneſſe, and full of flegme. For being colde, they couet to induce the contrary quality, and wine by nature is hot. The Æthiopians being of a drier nature, haue curled haire, and are leane, and ſtrong to worke.

IX.

But why haue they a ſharp ſhrill voice?

Againe, abundance of humidity filling vp the artery, doth make it ſtraite, and therefore the breath going by a narrow paſſage, doth cauſe a ſharpeneſſe in the voice,

voice. It is plaine that they abound in humidity, becauſe they be light, and their paps grow great like vnto women, and haue ſwelling eie-leds, and haue ſoft white haire.

X.

Why doe ſome gelded men after a ſort couet women, and doe ſometime loue the act of venery?

Becauſe ſome are but vnperfect gelded men, and ſome haue a hot liuer, and haue large veſſels and conduits of ſeed. And therefore they imagine the vſe of carnall copulation: they cannot performe that which they deſire, and their priuities want liuelineſſe. For that ſpirit which doth puffe them vp, doth alwaies faile, and is weake: that ſpirit riſing of the ſeed, through the paſſages of the ſeede, is carried from thoſe parts which are about the loines. But in children thoſe conduits of ſeed are cloſed vp.

XI.

Why ſeeing there be three ſimple vniforme humors, yet they doe not breed three ſimple diſeaſes, but more?

There are double in euery one, continuall, or whole and broken. For the difference of diſeaſes doe not proceed onely of the humors, but alſo of the places. A hot, thinne, and ſharpe humour doth breede a ſharpe, and a ſhort, and a hot feuer: a cold and a thicke humor, a long and a dull one. So of wood, that which is hot and dry, as baies, oliue trees, cauſeth a great flame, and is quickly burned: greene wet wood makes a ſmall ſmokie fire, and is long a burning.

Againe, if the place be large and ſpacious, it doth ſooner, and that greatly inflame the humour, becauſe that when it is heaped vp together, then at once being full rotten it is put on fire. But if the place be narrow and ſmall, ſeeing it cannot containe all the humour, but by peecemeale, and therefore cannot ripen altogether,

it

it will ſtirre vp a ſmall feuer, but ſuch a one as ſhall burne long. Put then the nature of the humour vnto the place, and ſo ſhalt thou finde all the differences of agues, which riſe of the corruption of the humours. If yellow choler doe putrifie in great receptacles, as the veines and arteries, ſeeing it is hot, it doth kindle a moſt ſharpe, hot, and ſhort ague, which is called a burning, or heat. But if colde flegme doe putrifie in the ſmall veines and arteries which are about the fleſh, it doth cauſe a long and a languiſhing ague, which they call a Cotidian. But if yellow choler doe corrupt in ſmall receptacles, it doth cauſe a ſmall and a ſhort ague, but yet ſometime longer than a heat, which wee call a tertian or ſharpe ague. But if flegme doe putrifie in great places, it will cauſe a ſhorter ague than a Cotidian. And likewiſe blacke choler, if it putrifie in great veines, becauſe it is burned almoſt all at once, cauſeth a ſhort ague by fourthes: if in ſmall, it breedeth a longer quartaine: for there doe concurre a colde and a thicke humour not fit to alteration, and a narrow place, which will not ſuffer all the melancholy and anger to bee conſumed at once.

XII.

Why doe ſome when they are aſhamed ſweate vnder the armepits?

Becauſe the pores are thin in that place, nature, when any thing is woorthy of reuerence and honour, doth flee with the blood into the veines and arteries, and they being full doe diſtill. As it doth happen to ſuch as are merry, becauſe their bodie is made thin, and eſpecilly the arme-pits.

XIII.

Why doe ſuch as are afraid waxe pale?

Becauſe our nature, and that power which hath a care of our bodie, will ſuffer nothing done externally vnto

vs.

vs. And as we do run within doores to keepe our ſelues from danger, ſo nature looking vnto her ſafety, conueieth herſelfe into the body, as much as ſhe can, and carrieth the blood with her, whom ſhe hath for her nouriſhment and wagon, and that blood alſo which is beſt: and that is the blood which doth die our skin with a red purple colour.

XIIII.

But why doe they tremble alſo?

Becauſe that *virtus animalis*, that is, certaine ſpirits which riſe about the heart, with the conſent of nature doe forſake the ſinewes, which before they kept: and it bee they which keepe the body from trembling: whereupon it riſeth, that ſuch are looſe in the belly, and vnawares doe make water. For thoſe muſcles, and ſinewes which doe ſtop the courſe of excrements, being become weake then, giue leaue for ſuperfluities to paſſe.

XV.

Why doe ſuch as are aſhamed wax red?

Becauſe that nature of her-ſelfe, as it were with a certaine conſcience, like vnto a noble virgin, reuerencing that which is woorthy of honor, moderately doth draw her ſelfe into the ſecreteſt parts of the body. The blood is mooued with her, and powred abroad, and therfore the skin is died with the colour of blood. Others ſay that the blood is caſt ouer them by nature, like vnto a vaile, as we, as it were admoniſhed by nature, do put our hand before our face.

XVI.

Why are ſome dead with feare?

Becauſe that the naturall power fleeing aboue meaſure, and retiring it ſelfe with the blood into the inward parts of the body, doth choke and put out that naturall liuely blood which is bred neere the heart, and therfore doth

doth bring death. By the ſame reaſon, when much oile is powred on a ſudden into the flame of a lampe, it doth put out the flame. The bloud which is in the hart is compared vnto the flame of the candle or lampe. Some for the ſame cauſe haue died with griefe: as fire couered with a couer is put out, ſo the inward motion of the naturall heat is reſolued.

XVII.

Why are ſome ouercome and diſmaied with drunkenneſſe?

Becauſe that abundance of wine doth ſuffocate and choke with his heat our naturall and liuely vertue. And it happeneth chiefly vnto ſuch whoſe naturall heat is weake and ſmall. That which is ſtrong and much can reſiſt, and in ſpace of time can ouercome and digeſt the abundance, as a great flame can endure much oile to be powred on it.

XVIII.

Why do old men ſhake and tremble?

Becauſe that the ſinewes of our naturall vertues and forces, and the muſcles of the parts of the body, when they receiue not ſufficient motiue vertue, doe not endeuour to beare the burden of the bodie. The ſhaking is, becauſe the weight of the body draweth ſome part of the body downeward, and another power which is called *Animalis*, vpward: when this is done without intermiſſion, and one after another, it cauſeth a quaking: then commeth in bowing and ſtooping to the ground, and ſo in ſteede of a rafter to vpholde the building, they vſe the helpe of a ſtaffe: and for the ſame cauſe thy auoide their excrements and vrine on a ſudden.

XIX.

Why doe not pepper and muſtard ſeede heat the bellie if they be ſwallowed whole, but if they be broken they doe?

Becauſe that thoſe things which haue their qualities

in

in power onely, and not in action, want ſome external helpe to bring their vertue and power into action. And therefore being bruſed and made ſmall, and entring into the paſſages of the body, doe worke his effect through their inherent heat. And the like is of other qualities. There be ſome things which haue their qualities in action, as the water, tiſan, and milke, are to be drunke preſently: they are moiſt and colde, nor want no other externall helpe to coole and moiſten, but doe worke immediatly. Likewiſe the ſalt and the earth, both virtually and preſently and in the ſight are drie. Line-ſeed and bread are drie in imagination and in ſight, but moiſt in vertue and act. The ſea alſo, and brine and pickle, and Aqua vitæ, are moiſt in imagination and in ſight, but are drie in vertue and *actu*, action.

XX.

Why doe ſome ſee nothing in the night, and ſee in the day?

Becauſe they haue a thicke ſpirit of ſeeing, and which cannot pearce the aire, vnto the thing which is ſeene: and in the night it groweth more thicke, becauſe it is made more cold with the abſence of the ſunne. Or elſe as others doe ſay, becauſe that in the day time it is made fine and attenuated with the pure and hot aire, and is thickned in the night. The contrary vnto this doth happen in a Cat, and an Owle, they ſee nothing in the day, and ſee very well in the night: for they haue a verie cleere and thin ſight, the which when it doth ſomewhat thicken in the night time, is moſt fit to receiue his obiect: in the day time and in a cleere light, being exceedingly attenuated and made thin, is reſolued and ſcattered. Whereupon Lions which are almoſt of the like quality, cannot goe in the ſunne, and if they ſee fire in the day time they flee from it. A man may ſee the ball of their eie very bright, and they haue the moiſt of their eies very cleere.

Why

XXI.

Why doth a ſudden vehement ioie ſometime diſmay a man, and aſtoniſh him?

Becauſe that when the vitall vertue, and inward naturall heat is immoderatly carried to the outward parts, it is caſt out and reſolued: and therefore ſuch ſweat and grow red, becauſe the blood is preſent. The naturall heat, and fire, both by reaſon of his heat, and alſo becauſe it is out of his place, mooue vpward, and then for deſire of food and nouriture downe againe. And when one of theſe mooving do periſh and faile, the man periſheth and faileth alſo.

XXII.

Why doe ſuch as are in griefe, and in lone, and in anger, ſigh very oft?

Becauſe that the minde of ſuch as are greeued, is turned vnto the cauſe of griefe and ſorrow, and the minde of ſuch as couet, to that which they doe couet, and the minde of the angry, vnto that which cauſeth the anger. The minde then being intentiue vpon that whither ſhe moueth, doth after a ſort neglect and forget to giue motiue vertue and power vnto the muſcles of the breaſt. Therefore the heart not receiuing aire by opening of the breſt, and by a conſequent neither blowing nor cooling, nor yet caſting foorth, by ſhutting and cloſing, any ſighing ſuperfluities, which are bred of the aduſtion of blood, whileſt it doth feare ſuffocation, the heart, I ſay, doth force the minde and giue him warning, that he would giue more motion vnto the muſcles, and cauſe greater breathing in and out, and that he would take in more ſtore of cold aire, and thruſt out more excrements, and that by often ſmall breathings he would performe that that one great one doth effect. And therefore men of old time, called the word *ſuſpirio* ſighing, of the ſtraitnes of the breaſt. They do ſigh long & often, becauſe the minde

minde is alwaies vpon that which cauſeth the paſſion. Nature doth force the ſoule to ſend in by the hart more motiue vertue to the muſcles of the breaſt. It is moſt euident that we doe breath in and out by the arteries. Vnder the name of pulſe, the opening and ſhutting, the receiuing and caſting out breath is comprehended.

XXIII.

Why is a ſauſage hardly digeſted?

Becauſe that through his lightneſſe, it doth ſwim in the belly aboue the moiſt meat, nor doth not ioine with that meat where concoction is made, but ſwimmeth at the gizzard where appetite is, and not digeſtion. If you caſt him into the water out of a mans bodie, it will not ſincke but ſwimme aboue the water. For whileſt meate is minced in it, it receiueth a light aire, which cauſeth it to ſwimme aboue moiſt thinges: and therefore it is limber and flaggie, becauſe it is participant of aire.

XXIIII.

Why doe we make hot water before we goe into the bath, and after that we haue beene long in the bath, our vrine is cold?

And this is ſo in comparing it to ſome other. Vrine is of a luke warme qualitie, and moderately hot: therefore out of the bath, becauſe our bodie is colde, the vrine we make, as it were in compariſon is hot, yet in the bath, becauſe the body is much hotter then the vrine, therefore the vrine doth ſeeme colde, although it be hot after a ſort. The which doth appeare by that, that he who doth goe into a bath to get heat, if he onely goe into hot water, it ſeemeth very hot, but if alreadie heated he goe into it, it doth not ſeeme ſo hot.

XXV.

Why doe we finde ſweete freſh water, when we digge neere the ſea?

Becauſe

Becauſe that in the ſea that water which is thinneſt and pureſt, is freſh, that which is thicker, is ſalt: the thin water therefore which runneth thorow the paſſages of the earth, is hidden in the earth, the which wee finde when we digge. It is freſh, becauſe that in winter it is drawen vp into the aire: the thicke and dried water doth become ſalt, but in the ſea ſhores, becauſe the paſſages be broad and wide, ſalt water is found.

XXVI.

Why is well water warme in winter, and colde in ſummer?

Becauſe that euery thing doth flee from his contrary as from his enemie. It is manifeſt that colde is contrary vnto heat, and doth deſtroy it. And therefore becauſe that in Summer heate doth occupy the aire, the colde doeth flee into the bowels of the earth, and therefore cauſeth the water to become colde. But in the winter, becauſe the colde hath greater ſway in the aire, then the heat againe flieth to the ſame place, and ſo doeth heate the water. For it is againſt the law of nature, that contraries ſhould dwell together in the ſame place and time.

XXVII.

Why are men of a ſmall ſtature commonly wiſer than the tall?

Becauſe that in ſmall men the ſoule is well ioyned and compacted together in the whole body: in tall men it is extended in length. And therefore *Homer* doeth deſcribe *Vlyſſes* to be ſhort & wiſe, and *Aiax* tall & a foole.

XXVIII.

Why do we caſt water into a mans face when he doth ſwoune, to make him come to himſelfe againe?

Becauſe that through the coldneſſe of the water, the heat may repaire to the heart to giue ſtrength.

XXIX.

Why doe many fooles beget wiſe and ſtrong children?

Becauſe

Becauſe that fooles when they are in the act of copulation, yeeld verie much vnto pleaſure, and haue their minde drowned in the body. Whereby it commeth to paſſe, that their ſeed being participant of great vertue, as well reaſonable as naturall, doth cauſe ſuch as are begotten to be the wiſer. But it hapneth otherwiſe vnto ſuch as are wiſe and learned: for their ſeed wanteth much naturall vertue, and the force of wiſedome maketh them to think on ſome other externall cares, which weakneth their intention in the act of venery.

XXX.

Why doe not the dung of wild beaſts ſtinke ſo much, as the excrements of men?

Becauſe they vſe dry, and not ſuperfluous meats, and haue great exerciſe: yea the dung of ſome beaſts are of a good ſauour. But of all other the dung of a man doth ſauor worſt, becauſe that men doe vſe many moiſt meats out of ſeaſon, and more than is needfull. Then they are leſſe hot than other liuing creatures, and are not ſo much exerciſed. And therefore ſeeing that it is not fully digeſted, nor euaporated, by reaſon of the abundance, but doth corrupt, therefore it is of a bad ſauour.

XXXI.

Why doth muſtard and ſuch like ſharpe things, bliſter, and exulcerate the skinne if it be put on it, and when it is ſwallowed doth not exulcerate the belly?

Becauſe they are diſſolued with the moiſture of the bodie, and becauſe they are changed and digeſted before they worke: and vpon the skin which is thin they haue more time to worke.

XXXII.

Why doth barly bran, ſeeing that it is cold, diſſolue flegme?

Seeing that all colde doth make thicke, and hinder diſſolution: truely I thinke, not becauſe it doth coole, therefore it doth looſe and diſſolue, but becauſe it doth

caſt out, it hath a vertue of diuiding and expelling humours. And there are diuers ſuch kinds which worke contrary vnto themſelues, accidentally and by chance, not principally. As the nature of Bees which are hot, do weaken an ague: not becauſe they are hot, for the like doth increaſe his like: but becauſe they do expell naughtie humours from the veines, and prouoke vrine. So flower-deluce, and hyſope are good for the pleuriſie: although they bee hot, yet they doe cut thoſe humours which doe breed betwixt the skin, and which gird the ſide. So the diſeaſe which is called *Tetanus*, is cured with hot water powred on it, which is bred of cold humors; it doth heale it not principally, and of the owne nature, but becauſe it is heated.

XXXIII.

Why doe ſome men puffe and blow when they make water?

Becauſe the bladder when it is full of water doth ſwel and ſtraiten the gut which is called the right gut: and when it is emptied, a winde which is in the gut deſireth paſſage out. Some thinke that there is an agreement in theſe parts in the auoiding of the vrine.

XXXIIII.

Why doe ſome gape when they ſee other men to gape?

Becauſe the nature of liuing creatures, and eſpeciallie of ſuch as want reaſon hath a likneſſe of conſents, and affections. And therefore when one aſſe doth piſſe, the others doe ſtale likewiſe.

XXXV.

Why doth one which is bleare eied, infect one who is whole, and yet he who is whole cannot heale the bleare eied?

Becauſe the eies are ſoft and moiſt, and expoſed vnto affections: then health receiueth an alteration of a ſmall cauſe, and ſickneſſe of a great and vehement: and that which is in a meane, is eaſlier changed of that which is vehement, than contrariwiſe, the vehement and great

great of the temperate and meane. And therfore bleareneſſe being a vehement and great diſeaſe, doth eaſily turne health, which is a temperate and moderat ſtate of the body.

XXXVI.

Why doe money and an apple ſeeme greater in the water, than they be?

Becauſe the water doth deceiue the ſight, and the water about them maketh them ſeeme of one color. So the Sunne, and the Moone, and the Planets, when they are ſeene neere vnto the point of the riſing or falling, ſeeme to be of a greater bigneſſe than at other times: for they alter the aire about them with their quality.

XXXVII.

Why when a man doth giue a blow with a ſtaffe far off, we ſee the blow preſently, but we heare the ſound after, although the ſound and the blow go together?

Becauſe wee haue a ſharper and quicker ſight than hearing, and therefore the ſight doth anticipate the ſtroke, and the hearing which is groſſer, doth heare the ſound ſlowlier. And by the ſame reaſon we may diſſolue the doubt of thundering and lightning: for we ſee the lightning before we heare the thundring, although the thunder be firſt, or at the leaſt together with the lightning: and yet the ſight being more ſubtile than the hearing, doth ſee the lightning before the eare doth heare the thunder.

XXXVIII.

What is the reaſon ſeeing we be naked on our face, and clothed ouer all the bodie, yet wee can endure cold better on our face, than on the bodie?

Vſe is the cauſe of it.

XXXIX.

What is the reaſon that yellowe choler, which all a mans life time is contained in a place which is called the bladder of

choler, doth not eate out the ſame bladder, ſeeing that it is ſubiect vnto many alterations, and yet if it fall into a tooth but a ſmall time, which is a body which cannot eaſily ſuffer, it will preſently eate him out?

Becauſe nature hath ſo wrought, that it ſhould onely remaine in that body and not hurt it. The name of nature is a great remedy againſt griefe, as by many examples it can be proued. The infant is in the wombe of the mother nine monthes, and giueth no griefe of heart vnto her: but if a light winde ſhould breede there, it would preſently cauſe a ſharpe diſeaſe. The rough arterie is the only receptacle of winde: but if a crum ſhould goe amiſſe in it, it cauſeth either choking or a vehement cough, which could not be ſo if nature had not ſo preſcribed.

XL.

Why doe ſome men goe into a bath a thirſt, and come out without thirſt, and ſome contrariwiſe goe in not a thirſt, and come out athirſt?

Such as are drie, do wax moiſt in the bath, and quench their thirſt: for thirſt commeth of drineſſe. But thoſe which are moiſt, and not thirſty, if they ſtay long in a hot aire, are a thirſt, becauſe their moiſture is diſſolued and ſpent with ſweat.

XLI.

Why doe ſome belch vnſauourily after the eating of a raddiſh, and ſome not?

They whoſe ſtomack and belly doth not abound with naughty and ſuperfluous humours, tending vnto flegme, they haue a ſweet breath: but they whoſe ſtomacke doth abound, they haue an vnſauory breath. A radiſh is hot, and doth cut and attenuate the groſneſſe of humours, and doth ſtirre vp a winde of the humours, the which it doth caſt foorth by belching. So dirt which is not ſtirred doth not ſauour at all, but if it bee ſtirred, y celdeth

yeeldeth a ſtrong ſtinch. Thoſe which think that a radiſh is of a ſtinking quality of himſelfe, becauſe it doth ſtinke out of the body if it be long kept, without doubt are deceiued. For all men which doe eat of them ſhould haue an vnſauory breath, if that were ſo.

XLII.

Why in very great cold, doe the fingers and ſuperficiall parts of the body wax blacke and decay?

Becauſe that extreame cold doth driue in the naturall heat into the body, and ſo the outward ſide of the body doth firſt grow wan, then blacke, and almoſt like a corſe. They doe fall and decay, becauſe that nature being intentiue in the other parts of the body, doth ioine vnto it ſelfe that which is hot, and doth driue away and caſt out that which is decaied and naught. The ſuperficiall parts are altered, becauſe that they be not very fleſhie, nor very hot. For in trees thoſe leaues fall ſooneſt in the winter, which are leaſt hot in nature, and therefore are weaker and thinner. Thoſe which ſay, that the naturall heat doth preſently in the beginning flee from the colde, as it were from an aduerſary, into the internall parts of the body, and then gather it ſelfe againe and ſtrengthen it ſelfe, and as it were with a ſupply helpe thoſe parts which were altered: and ſo either becauſe it was on a ſudden, or becauſe great ſtore of heat doth run backe againe, and ſo burne the vttermoſt parts of the body, becauſe that ſtaying there, there is much of it gathered together; thoſe I ſay without all doubt do thinke amiſſe which ſay this.

XLIII.

Why are ſuch in great paine, which being very cold, doe heat their fingers ends, or vttermoſt parts of the body?

By reaſon of the ſudden change of quality, much colde doth change into much heat. Whatſoeuer is ſuddenly done, doth bring griefe to nature. Whatſoeuer

is ſuddenly done agreeing vnto nature, doth delight nature: for mans body doth conſiſt much in the maner of his diſpoſition.

XLIIII.

Why doe ſuch as eate pepper, or great morſels of bread, yexe?

There is a proportion in them with thoſe things which do outwardly ouercharge vs, or cauſe vs to haue paine. Pepper and choler haue a proportion with thornes: but flegme and bread with a heauy ſtone. Such as haue a ſtomacke, not full of ſuperfluities, nor hot and ſenſible, they are quickly bitten with the ſharpneſſe of pepper: they do ſtir vp the ſtomacke to auoid and caſt out that which grieueth, and ſo doe yexe. But ſuch as haue a colde ſtomacke, and full of flegme, and feele not ſo well, they do not yexe ſo ſoone. The like doth happen vnto them which do ſwallow great ſtore and gobbets of bread, the ſtomacke is oppreſſed with the abundance and greatnes of bread: and nature doth not ſuffer her parts to be idle, when ſhe feeleth any thing that doth hurt her. And therfore pepper, with his biting quality, which hath a proportion with yellow choler, and bread with the waight of his quantity, and alſo abundance of flegme, oppreſſing vs within, doe cauſe yexing.

XLV.

Why doe ſuch paines as are in the nailes grieuouſly torment vs?

Becauſe that the ſinewes which are in the fingers, with a peculiar kinde of ſuperfluity do breed the nailes, as the teeth are in the gums. Therefore when the ſenſible vertue of the ſinewes goeth to the extreame parts, and is there gathered together, like water flowing into a valley, without all doubt, the greater the alteration is, the greater griefe is felt.

XLVI.

Why doth a great deale of bread deuored haſtily, by ſtaying from

from breathing, driue away the yex?

Becauſe that preſſing the ſtomacke, and driuing it into a narrow roome, it cauſeth that the meat which is hardened in it, to be preſſed out into the belly, and ſo the ſtomacke being diſcharged, doth ſtaie the yex.

XLVII.

Why doe ſuch as yexe, giue vp yexing when they heare of any ſorrowfull matter?

Becauſe they are intentiue vpon that which ſorrowfull newes brought, and therefore neglect to mooue their breaſt: And againe, ſeeing we doe then hold our breath and ſo cauſe it to grow great in vs, it doth ſtay the yexe.

XLVIII.

Why doe pictures to thoſe which are neere them, ſhew their colours plaine, and vnto thoſe which ſtand a far off, ſhew ſome hollow, and ſome bending and hanging?

Becauſe the force of ſeeing is diſſolued and ſtretched in a long diſtance, and therefore cannot ſee exactly the skill of colours, but doth ſee the white colours bending, and the blacke hollow. For the white doth ſhine outwardly, and mooueth it ſelfe vnto that which is bright, but blacke as being darke, inwardly.

XLIX.

Why if cold water be an enemie vnto the ſinewes, is not hot water a friend and good, but yet that is alſo hurtfull?

For if ſuch a thing be hurtfull, the contrarie is profitable: for contraries cannot worke the ſame way, vpon the ſame thing. But in truth hot as hot in his owne nature is not hurtfull vnto the ſinewes, but in that that it is hot and moiſt. Such as haue their ſinewes hurt, their ſinewes becauſe they are of quicke feeling, want much faſtening, and bending, for they are drie of their owne nature: but the moiſtneſſe which is contrarie, doth mollifie them, and ſlaken them, and putrifie them. And ſo it is plaine that heate of it ſelfe is not hurtfull by

nature. A draught of hot oile is good, becauſe it hath a binding nature.

L.

Why if apples be naught, becauſe they be cold and moiſt, is not water ſo too being of the ſame quality?

Becauſe water is more ſubtile than apples, and ſooner purged, and therefore it doth not hurt ſo much: yea, it doth ſomewhat ſtrengthen the body.

LI.

What is the reaſon that thoſe things which haue a hard concoction, and are of a groſſe humour, are more eaſily digeſted, as beefe, than thoſe which are of an eaſier digeſtion, and not of ſo groſſe a humour, as fiſh?

Some attribute this vnto cuſtome: ſome thinke the cauſe to bee in ſome ſecret hidden quality of nature. Some ſay that by reaſon of exceeding heat, thoſe meats which are more digeſtiue than is requiſite, as being more mutable, are burnt, and conſumed through the great force of heat. And thoſe meats which are not apt to digeſt, as being hard to be changed, ſeeing they bee not much changed, are onely digeſted. So ſtraw as being apt to be altered, with great fire turneth into aſhes preſently: but the like is not in oke which is orderly burned.

LII.

Why are ſuch as are ſicke and in paine, pale outwardly?

Becauſe that nature, as we haue ſaid, doth penetrate euen vnto the heart, together with the blood. And it is the blood which doth heat the ſuperficiall parts, and make them thin and cleere.

LIII.

Why doth cold wine grow in AEgypt, which is a hot country?

For the ſame reaſon. Againe, the cold doth flee to the rootes of the vines, and doth make them colde: for the vines are more apt than other trees to receiue alteration.

Why

LIIII.

Why doth hot water caſt into a well, cauſe the water to be very colde?

Becauſe the colde which is in the well, doth reſiſt the heat: and becauſe it is greater than the heat, it doth proſecute the heate by all meanes, and doth flow into the hot water very much, and ſo make it colde.

LV.

Why, when a ſmall beaſt doth flee into our eies, do we ſhut the other eie when we put him out?

Becauſe that the ſpirit of ſeeing cannot goe out by the eie which is ſhut: but gathering it ſelfe together, goeth with all abundance to the eie which is open, and doth fill it, and make it ſwel outward, and ſo that is driuen out and expelled that is in him.

LVI.

Why doe ſuch as are buffeted ſee fire?

Becauſe that the ſpirit of ſeeing, being made thinne and ſlender with the blow, doth wax fierie, and ſo going into the aire, is ſeene as he is. The like doth happen when two ſtones, or two pieces of iron are ſtriken together: for the aire betweene both is greatly rarefied and made thin, and becommeth fire. The like alſo doth happen in the clouds.

LVII.

Why is not fire made by the ſtriking of all ſtones?

Becauſe ſome of them doe yeeld too much, and are too light, and as it were full of holes For all ſtriking of the aire doth not make it thinne alike, and by reaſon of his lightneſſe it doth flee, and enter into euery paſſage. And therfore it is not all ſtroken at once, not all wax fire. The like doth happen by ſtriking of wood. And fire is made of the ſunne and water: for the broken beames of the ſunne againſt a glaſſe, doe wax more and more fiery, and do rebound vpward againe.

Why

LVIII.

Why doe such as itch, desire hot feruent things?

Because that flegme, through whose groseneſſe and cold itching doth riſe, doth dull the feeling of the skin.

LIX.

Why are they also glad of bathes?

Because heat doth diſperſe the flegme, and the nailes also doe diſſolue it.

LX.

Why doe the shoulders itch most?

Because they are colder than the foreparts, and therefore haue more flegme in them. And that is the reaſon, that old men which are colde, are much troubled with the itch.

LXI.

Why is the comming downe a ladder more easie than the going vp?

Because that in deſcending, the waight of the bodie doth of his owne nature mooue downeward: in aſcending, the ſtrength doeth labour in lifting vpward the waight of the body. So a ſtone is eaſier caſt downward than vpward: for that which is heauie tendeth downeward.

LXII.

Why doe children cry when they are first borne?

Because their nature and ſenſes, do as it were wander in a ſtrange country: for they come out of a warme ſoft body of the wombe into the colde aire. And peraduenture alſo they are afraid of the light.

LXIII.

Why doe Bees, Emmots, and Flies, and such beasts as are called Inſecta, die in oyle?

Because their breathing hole is very narrow, which oile doth ſtop, and therefore they periſh.

LXIIII.

Why doe we coole hot things by blowing on them, and heat cold things?

Becauſe that breathing being hot, going out doth diſſolue their quality. We coole hot things, becauſe we do mooue and reſolue their hot quality.

LXV.

Why doth fleſh putrifie in the night vnder the full moone?

Becauſe then the aire is hot and moiſt, which diſpoſition doth eſpecially further putrefaction: whereof it riſeth that if the heat and moiſtneſſe be ſmall, concoction is wrought: if great, conſuming: if heat preuaile, burning. The Moone alſo hath foure diſpoſitions: the middle doth ſeeme to be moiſt, and after a ſort hot: the full, hot after a manner and drie: in the waine, dry and cold: when ſhe is without light, cold and dry: for then ſhe wanteth the ſunne beames.

LXVI.

Why are ſuch pale as are in paine and griefe?

Becauſe that nature remembring that which doth vex her, flieth with the blood to the inward parts, which doth paint the skin: and it hapneth leſſe vnto thoſe, than to ſuch as feare.

LXVII.

Why are ſuch red as are glad?

Becauſe that nature doth meete that which delighteth of her owne accord, if it be without, as we doe our friends and children. The blood doth follow nature, which dieth the fleſh with a red colour. Paleneſſe commeth by the contrary vnto this.

LXVIII.

What is the reaſon that in a dead ſleepe in the night, when we open our eies ſuddenly, we ſee light?

Becauſe that the force and ſpirit of ſeeing being gathered together in ſleeping, and increaſed, doth ruſh out through

through the darke in great abundance, and being bright himſelfe, doth ſee like vnto the light.

LXIX.

Why doe ſuch as are aſhamed, caſt downe their eies?

Becauſe the eies are the glaſſe of the minde: for we ſee the affections of the minde by the eies, as griefe, anger, ſhame: becauſe the minde cannot beare that which is not worthy of honour, for conſcience ſake, it cauſeth the muſcles of the eies to be caſt down, as it were hiding himſelfe.

LXX.

Why can the eare endure all moiſtnes, the water excepted?

Becauſe that the water being cold, is preſently carried vnto the ſinew of hearing, and all colde is hurtfull vnto the ſinewes. Againe: Why before a great winde, are there as it were ſome running ſtars or lightnings going before to foretell it, and eſpecially in a drie cleere element? Becauſe that it began to blow before, and yet it appeared not vnto vs, becauſe we haue groſſe thicke bodies of hard ſenſes. And therefore blowing the vpper aire, which is more thin and pure and heauenly, it doth conuert into fire, and therefore we ſee ſome of his ſparkles. When it hath gotten a greater force, it mooueth this groſſer aire which is about the earth, and ſo is heard and felt, and perceiued.

LXXI.

Why cannot ſome ſee very great things a far off, yet ſee things which are neere vnto them, although they be very ſmall?

As ſuch as wee call pur-blinde, becauſe they ſee beſt winking: truly I thinke that the force and ſpirit of ſeeing is very thin and pure, and therefore when it goeth far is diſſolued, and cannot reach vnto the obiect which is ſeene. It doth ſcarce ſee things neere by reaſon of his thinneſſe and pureneſſe. There are ſome which ſee very ſmall things a far off, as certaine old men. Theſe

contra-

contrariwiſe, becauſe they haue a thicke ſpirit of ſeeing and much, it doth mooue and reach a great diſtance off, and by that meanes is attenuated and made thin, and apt and fit, to receiue things viſible. And ſo two contraries are diſſolued.

LXXII.

Why are dogs onely aboue all other beaſts, lined ſo together after they couple?

Becauſe the necke of the matrix hath a narow paſſage, and the dogs yard doth ſwell in coupling, and the ſeede is cleauing in them, which hapneth vnto them by reaſon of their drineſſe. The drineſſe doth ſtraiten the parts, and moiſture doth make them thicke.

LXXIII.

Why are dogs onely mad in ſummer?

By reaſon of their drie diſpoſition: they are very dry by nature, and moſt of all in ſummer. And therefore when their humidity is heated and dried, they are ſet on fire, and ſo they are mad like vnto frantike men. And therfore their fome at the mouth is moſt drie and venemous for it is manifeſt that it is inflamed either by often breathing, or by firy eies, or by gaping of their mouth, which they haue alwaies open to take aire, or elſe becauſe their taile groweth crooked with drineſſe, and falleth away. They are moſt raging which are moſt dry. Some ſay that the canicular ſtar, through his influence, doth cauſe them to go mad.

LXXIIII.

Why are thē leſſe grieued which become blinde on a ſudden and againſt their will, than they which by election?

Becauſe that ſuch as on the ſudden ſuffer it, haue their minde turned another way. But thoſe which by choiſe & election haue their minde wholly vpon the thing which is cut, do know what they ſhall ſuffer, and therfore ſuffer greater torment.

LXXV.

Why doe ſuch as cary burdens goe ſinging?

Becauſe the reaſonable ſoule is delighted with muſick, and therefore turned vnto it, doth feele the leſſe weight. And in like manner anſwer, when the queſtion is asked, why in funerals, bels, drums and flutes are vſed: and why multitudes of men reſort vnto ſuch as mourne, or be ſicke, and vſe diuers ſpeeches vnto them: for the minde being occupied and intentiue to the words, doth feele the griefe leſſe. And therefore Comedies and ſtage plaies were inuented in times paſt, to withdraw the minde.

LXXVI.

Why doe the Aethiopians for the moſt part die of an ague, and why are thoſe which are bleare eied vlcerated?

They are moſt hot and drie, and there is a kinde of reſolution of elements in them, and that little moiſture which is in them being conſumed, it happeneth that the other elements are diſſolued. The heat goeth away for want of meat, the colde riſeth vp through the abſence of heat. Drineſſe doth raigne through the conſumption of moiſtneſſe. And for that cauſe dead carcaſes are colde and dry. And therfore *Homer* did know, that in dead bodies two elements did flee away, that is, the lighteſt, and thinneſt, and two remained: there went away fire and aire, and there remained water and earth, that is, drineſſe and coldneſſe. They are exulcerated and bliſtered in the bleareneſſe of their eies, becauſe that the blood is made full of choler, by reaſon of inflammation, which doth eate the eies with his ſharpeneſſe.

LXXVII.

Why are ſuch alwaies a thirſt which haue the dropſie?

Becauſe that that moiſture is ſalt, and paſſeth not away, but doth putrifie, and drie the mouth of the ſtomacke, and they haue ſmall feuers withall. Further looke

how

how much more the belly is puffed vp, ſo much the more the reſt of the bodie is drier, ſeeing it is not naturally nouriſhed, and doth wax feebler and feebler. For much of the food turneth into water and increaſeth the diſeaſe.

LXXVIII.

Why doe we in the beginning of a banquet, and before we bee full ſit cloſe, and before the end of the banquet we take more room and thinke our ſelues preſſed?

Becauſe that in the beginning all which ſit, deſire and haue an appetite vnto the meat, and therefore haue an eie vnto that which is on the table, and all doe fall to it. But after they are well ſatisfied, one boweth one way, and another another, and haue no care at all to that which is before them: and by this meanes after meate we take more roome.

LXXIX.

Why in whatſoeuer place we haue haire, they waxe gray, ſauing vnder the armepits?

Becauſe that place is hot, becauſe it is thicke of arteries, ſinewes and veines, and is alſo thin, and therefore doth alwaies voide the excrements of flegme, and therefore do ſweate alwaies.

LXXX.

Wherefore if flegme be cold, and thicke, and clammy, and likewiſe blacke choler cold and thicke, but much leſſe than flegme, yet a quartaine ague is longer than a cotidian?

Becauſe that flegme, although it be cold, and much of it, yet is it moiſt, and moiſtneſſe is eaſily altered and changed. Blacke choler or melancholie is colde and drie, and therefore is hardly altered and changed. They deceiue therefore with the likeneſſe of colde, and abundance of choler, and doe hide ſome contrary quality. Furthermore, flegme is more agreeable vnto nature than melancholie: and therefore when a mans health doth periſh with hunger, nature doth turne flegm into

into nouriture. And therefore in a quotidian ague, ſhe turneth all the profitable flegme into nouriſhment, and that which is vnprofitable putrifieth, and kindleth an ague.

LXXXI.

Seeing that there are foure humours which doe ſometimes putrifie, wherefore are there onely but three agues, and not foure?

Becauſe that blood naturally is a nutriment of the bodie: and when it doth abound, it cauſeth a repletion onely. If it be corrupted, it remaineth blood no longer: for being heated, it is changed into yellow flegme. Therefore the other humours abounding, breed diſeaſes, and eſpecially about the skin, as ſerpentine vlcers, and cankers, two kinds of leproſie: and when they bee corrupted they breed agues.

LXXXII.

What is the reaſon that the externall parts of the bodie of louers are ſometimes cold, ſometimes hot?

Becauſe that when they conceiue any griefe or dolor againſt their welbeloued, the naturall heat poſteth away with the blood into the internall parts of the body: whereof it commeth that the outward parts are colde, and for the ſame cauſe they become pale and ſad. But when they receiue any good hope of their louer, or be greatly angry, then the heat with the blood goeth to the skin, and becometh hot and ruddy. And for the ſelfe ſame cauſe Painters doe paint loue to be ſometime ſad and quiet, ſomtime fleering and laughing, a very boy and childe, becauſe that luſt is vehement, but dureth not long. The affection in lawfull friends is dureable, as in fathers towards their children, and wiues toward their husbands, but loue doth not laſt. And it happeneth oft among ſuch as are vnknowen the one to the other. The other diſpoſition and affection is firme and ſtable: and immoderate loue is vehement, and

like

like vnto a mad man. They faine loue to haue a fire-brand, and winges, becauſe that the mindes of louers are in ſuſpence, and hang doubtfully, and are vnconſtant like birdes: and then their heate burneth their heart with an vnceſſant, and vehement care of that which they loue. He holdeth a ſword in his right hand, and in his left a quiuer with many arrowes, becauſe that in the beginning loue doth riſe from one beame and glance of the eie: for he doth ſee and deſire at the ſelfe ſame time. And as ſoone as he doth deſire, the louer ſendeth continuall beames of the eie towards that which he loueth. And thoſe beames are like vnto arrowes, becauſe the louer doth dart them into the bodie. There are arrowes in the quiuer, becauſe that thoſe which loue, ſend foorth ſecret beames and glances of the eies. As the wind doth kindle the fire, ſo cuſtome doth kindle loue: for properly loue doth not riſe of cuſtome. For if it were ſo, then of neceſſity cuſtome ſhould alwaies breed loue: but the beginning of loue is ſudden. Hee is naked, becauſe that that deſire happeneth without any meane. For no man loueth by another, nor priuily, nor whom hee knoweth not. And therefore caruers doe ſometime carue Kings and gods naked for honours ſake, thereby to ſhew that they haue no hidden vice lurking in their breaſts, but that their thoughts are open and ſincere. Loue is not one but many, either becauſe there are diuers louers of things, (for they loue not alike: and *Plato* ſaith, that loue is a beaſt with many heads) or elſe, becauſe as the ſame *Plato* ſaith, the ſame loue falleth vnder manie louers. Loue hath *Venus* for his mother, that is, ſenſuality and luſt: and by the image of *Venus* they faine vnlawfull deſire. Loue is ſaid to haue beene in loue with *Erynnis* a fury of hell, becauſe that many haue loued wickedly, and haue been thrall to wicked affections: as I

haue declared in my ſecond booke of Allegories, which I haue made of thoſe fained ſtories.

LXXXIII.

Why doe ſome die in a plague, and ſome not?

This proceedeth of their diſpoſition of bodie, for if a man haue a bodie full of euill humours, him the aire which is corrupted doth enter into, and corrupteth that little good humour which is left in him: and ſo all their humours being corrupted, they muſt needs periſh. But if a man haue not many ſuperfluities, and doth abound with good humours, he is either not at all, or not much offended with the plague. That the diſpoſition of the bodie is the cauſe of this effect, it doth appeere by the example of externall things. The oake is not eaſily ſubiect vnto alteration, nor is not eaſily ſet on fire. Reedes and ruſhes are much more apt to receiue fire: and ſtraw more then they. But if you take wet ſtraw, and greene reedes, and verie drie oake powdred ouer with brimſtone, you make that fit to burne which was not fit. By this example you may diſſolue another queſtion, how it commeth to paſſe, that wearineſſe doth rather breed a quotidian ague, than that which breedeth of putrefaction, or that which is called Habituall: for we ſaie that this doth proceed from the diſpoſition of the body: for hee had not any ſuperfluous naturall ſpirits, or humors. All things which are ſound and ſolid are dry. And the cauſe is in the ſame, why the heat of the Sunne doth procure ſleepe in ſome, and in otherſome not. For he in whom there was much flegme, that being diſperſed, doth moiſten the head, and then he is in a ſleep: but ſuch as haue a drie head are kept more awake, becauſe they are made more drie.

LXXXIIII.

Why doth the Sunne make a man blacke, and make dirt white, and make waxe ſoft, and the dirt hard?

By

By reaſon of the diſpoſition of the ſubſtances which do ſuffer. All humours, flegme excepted, when they are heated aboue meaſure, do ſeeme blacke about the skin: but durt being full either of ſalt-peter, or other ſalt liquor, when the ſun hath conſumed his dregs and filth, doth become white. Againe, when the ſun hath drawen and ſtirred vp the humidity of the wax, it is ſoftned: but in durt the ſunne doth conſume the humidity, which is very much, and ſo doth dry it and make it hard.

LXXXV.

Why doe not ſuch as are ſicke of the iaundiſe goe to ſiege, and why is their excrement white?

Becauſe that yellow choler is ſpred ouer all their body, as their eies do ſhew, and their skin: for it doth not flow into the inward parts, as by nature it ſhould, and by that reaſon their excrement is not coloured, nor doth not prouoke them to the ſtoole with his ſharpneſſe which in the guts it ſhould do. And therefore Phyſicke imitating nature, as all other arts do, when the patient is in danger, doth helpe the part affected.

LXXXVI.

Why haue ſuch a very blacke skinne for a time, which haue a continuall ague, after the time of iudgement, which the Phyſitians doe call Criſis?

That doth happen through continuall yellow choler, the which being burnt and aduſt by the rigour of the diſeaſe, is turned into blacke choler. And ſo in that time of iudgement, being driuen and repulſed by nature to the skinne it doth die it. As alſo the skin is white in leproſies: that colour is hardly diſſolued, by reaſon of the thickneſſe of that humour.

LXXXVII.

Why doth blacke choler comming vnto the paps, or to the ſhanke, worke a corroſion, or gnawing or waſting, and in thoſe

which are called melancholy, it doth not worke the like, although it flow into their braine?

Becauſe there are many great veines in the pappes, by reaſon of ingendring of milke, and therfore ſtore of that humor doth run thither. And likewiſe vnto the ſhanke, becauſe it goeth downward: but into the braine, becauſe it is aboue, and alſo becauſe it hath very ſmall veines, ſmal ſtore of choler doth aſcend, and which hath onely power and force to pricke, and not to gnaw and eate. Moreouer, the braine is cold and moiſt, whereby it is after a ſort contrary vnto the diſpoſition of black choler, and doeth mollifie it. That therefore which is properly called blacke choler, doth breed an eating and gnawing canker in the pappes: in the ſhanke, a bile or ſore hard to be cured, which of eating is called *Nomades*. In the braine it doth breede a mad fierce melancholy: but that which is not properly blacke choler, but a melancholy humor, cauſeth a ſwelling onely which is like a canker, but doth not gnaw and eat, and doth alſo breed a quiet and peaceable melancholy.

LXXXVII.

Why doe thoſe veſſels which of the Greekes are called Baucalia, (a kinde of veſſel or drinking glaſſe with a narrow ſtrait mouth) when they are filled with water, make a certaine noiſe proper vnto themſelues, and thereupon haue their name guiuen them, as other fained names of ſounds, as in the water, Phloeſhos, and ſuch like?

Becauſe that when ſuch a veſſell is without water, it is filled with aire, which is a moſt thin body. And therefore when water is on a ſudden powred into it, with his heaſt it doeth follow and beate out the aire which is thinne, and exclude it vtterly. For they cannot both ſtaie in the glaſſe or veſſell, vntill it bee full. For the Philoſophers doe ſhew that two bodies cannot at one time poſſeſſe and occupy the ſame place. And therefore when

when the aire is on a ſudden thruſt vpward through ſtraites, a ſound or noiſe is made of neceſſity, and that not one but many, for then is as it were a fight betwixt both: for the water doth preſſe downe the aire, and the aire lifteth vp the water: and although this be done ſucceſſiuely, yet there is often times a noiſe.

LXXXVIII.

What is the reaſon that when we put our finger on the mouth of a watring garden potte, the water will not runne out at the bottome, and our finger being taken away, it runneth preſently?

Becauſe that when our finger is taken awaie from the mouth of the pot, the aire entring in doth thruſt downe the water, which of his owne nature doth goe downeward, and ſo it goeth out at the bottome. And this is the reaſon of all mechanicall engins and inſtruments made by aire and water, as clocks and houre-glaſſes made by water.

LXXXIX.

Why doth both wine and water giuen out of ſeaſon vnto the ſicke of an ague, cauſe a great diſtemperature of the braine: for theſe two are contrary, for the water is cold, and the wine hot?

I ſay then that the wine being apt to aſcend, doth burne the braine, at the time that it is diſturbed and diſtempered with the ague. And we ſee alſo many which are in health, if they vſe much wine, to be skarſe well in their wits. But water doeth ſtoppe the paſſages of the bodie, by which the ſpirits (which are the inſtruments of the ſoule) are diſſolued, and ſo cauſe them to become more thicke and groſſe, and more corrupt and putrified, which breedeth the ague. And oftentimes water being ouercome by the ague, becommeth his nouriſhment. As we ſee in a ſmiths forge, where a little water doth kindle the fire, and make it flame more.

XC.

Why haue women and children and gelded men ſhrill and loud voices?

Becauſe through abundance of humidity, their artery is not ſtretched wide. And therefore as a ſmall fluit or pipe giueth a ſmall ſlender ſound, ſo the artery in them which is ſtrait and narrow: for it is the property of heat to make wide and looſe, and women and Eunuches be cold.

XCI.

Why are children ſtrucken with a planet in the ſummer?

They are ſicke of a weake and lingring ague, and their eies ſinke hollow in their head, and they become weake and feeble, and ſleepe very little. And ſome of them haue a flux, becauſe children are tender and eaſily ſuffer, and haue great ſtore of flegme in the head, as wee haue ſaid. And therfore the flegme being ouermuch heated with great heats, and alſo putrified, doth inflame an ague. Whereupon the griſtles of the braine are ſet on fire, and therefore they ſleepe little: and that fire deſcending by the arteries to the heart, and ſetting on fire the liuely ſpirits, doth kindle an ague without putrefaction. And ſeeing that much choler riſeth of an ague, thereby it falleth out, that that choler gnawing and eating the belly and guts, the flux, or running of the belly ariſeth. It is moſt plaine, that the cauſe of that alteration is in the braine, becauſe that cooling medicines are applied vnto the head, and ſuch as are good to quench that fire. And ſome of ripe yeeres are ſicke of the ſame diſeaſe, that is, ſuch as haue flegme or ſome choler heaped in the head, which doth putrifie. By the very breathing therefore, and after a manner by the firy aire, the ſpirits are ſet on fire.

XCII.

Why are round vlcers or biles hard to be cured?

Becauſe

Becauſe they breed of ſharpe choler, and which hath a force of eating and gnawing. And becauſe it doth run dropping & gnawing, it doth make a round vlcer: and for that cauſe it requireth medicaments which drie and burne. And this the phyſitians doe ſpeake. The naturall Philoſophers do ſay, it commeth to paſſe, becauſe there is no beginning where that miſchieuous impoſtume doth begin. For in a circle there is neither beginning nor end, and when they are burned by the Phyſitian, then they take another ſhape.

XCIII.

Why is hony ſweet vnto all men, and yet ſeemeth bitter vnto ſuch as haue the iaundiſe?

Becauſe they haue much bitter choler ouer all the bodie, and which aboundeth in the tongue. And therefore it happeneth when they do eate hony, that the humor is ſtirred: and the taſte it ſelfe when it hath felt the bitterneſſe of choler, breedeth an imagination that the honey is bitter.

XCIIII.

Why haue very angry men firie eies?

Becauſe the blood about his heart is feruent, and his ſpirits hot. And therefore theſe ſpirits being very ſubtile and pure, are carried vpward, and by the eies which are cleere they ſhine, and haue bloody vapours aſcending with them. And therupon their face appeareth red: which *Homer* not being ignorant of, ſaith: And his eies were like a burning flame.

XCV.

Why doth water caſt vpon Serpents cauſe them to flee?

Becauſe they are colde by nature, and drie, and haue but little blood, and therefore they doe flee from exceſſiue coldneſſe. And that they be of this quality it appeareth, becauſe they ſeeke for dens and ſecret places of the earth in winter, as being warme places. And at ſun-

ſet, they flee the aire for the moſt part as cold : and againe in ſummer, becauſe the bowels of the earth are cold, they flee from them, and go vnto hot places.

XCVI.

Why doth an egge breake if he be roſted, and neuer breake if he be ſod in water?

Becauſe that when his moiſtneſſe commeth neere vnto the fire, he doth heat ouer much, and is burned, and thereby doth breede much winde, the which through the ſtraitneſſe of the place, doth ſeeke a way out, and ſo breaking the ſhell doth flee out. The like is in tubbes and earthen veſſels when new wine doth boile in them. Alſo too much flame doth breake the ſhell of an egge in roſting : which doeth alſo happen vnto earthen pots ouer much heated and burnt. And therefore the common people do wet an egge which they purpoſe to roſt. Hot water through his ſoftneſſe doth ſeparate the humidity by little and little, and doth diſſolue it through the thinneſſe and paſſages which are in the ſhell.

XCVII.

Why doe men in the act of carnall copulation after a ſort wink, and ſuffer ſuch like alteration in the other ſenſes?

Becauſe they being ouercome with the affect of that pleaſure, they doe comprehend it the better, as it were winking with their eies. They are not lifted vp, nor do not carry the minde abroad into the aire with the ſenſes, whereby they ſhould leſſe feele thoſe corporall affections.

XCVIII.

Why haue ſome medicines of one kinde contrary force, as experience doth teach; Maſticke doth expell, diſſolue, and knit; Vineger doth both coole and heate?

Becauſe there are ſome ſmall indiuiſible bodies in them, not by confuſion, but by interpoſition. As ſand moiſtened

moiſtened doth clod together, and ſeemeth to bee but one ſubſtance or body, but in truth there are many ſmall bodies in the ſand. If this be ſo, it is not abſurd, that contrary qualities and vertues ſhould be hidden in Maſticke in diuers parts of it, and not confounded with it, becauſe that nature hath giuen that law vnto thoſe bodies.

XCIX.

Why doth our priuie member ſwell, when wee hurt one of our toes?

Becauſe that nature, prouiding for thoſe things which belong vnto the body, doeth ſpeed to helpe thoſe parts which are grieued. And becauſe ſhe hath the moſt profitable, and nouriſhing of all the humours for her wagon, it is requiſit when ſhe doth deſcend vnto the toe, together with the blood, that thoſe veines be filled which are about the priuy member, and thoſe parts which are about thoſe veſſels which are called *Adenes* of the Greekes, which are little round kernels. Therefore an immoderate conſtipation doth cauſe inflammation and ſtanding vp: and that priuy member is called *Inguen*, borrowing his denomination of the place it ſelfe.

C.

Why hath not náture giuen birds a bladder for a receptácle of vrine and kidneis?

Becauſe they did want much moiſture to giue matter for feathers to grow, and that alſo they do conſume with the exerciſe of fleeing. Neither do they piſſe at all; and when they drinke, they void very moiſt dung.

CI.

Why haue children grauell breeding in their bladder, and old men in the kidneis and raines of the backe?

Becauſe children haue ſtraite paſſages in the kidneis: and an earthly and thicke humor is thruſt with violence by

by the vrine from the kidneis, and from thoſe receptacles which are made of the faſhion of the Moone, euen into the bladder of the vrine. The bladder hauing wide conduits and paſſages, giueth roome to the vrine to goe out, and alſo place to the humour, whereof the grauell is ingendred, to waxe thicke and ſeat it ſelfe, as the cuſtome of it is. But in olde men it is contrary, for they haue large and wide paſſages of the raines of the backe and kidnies, whereof it commeth to paſſe, that the vrine may paſſe away, and the earthly humour congeale and fincke downe. The colour of the ſtone doth ſhew the humor whereof the ſtone doth riſe.

CII.

Why if the ſtone do congeale and wax hard through heat (children are hot) and by the ſame reaſon it is done in old men: for there is not ſo much cold to be granted as there is in yce or ſnow: for with extreame cold the kidneis would periſh, yet we doe not vſe contrary things to diſſolue the coldneſſe, but like things, that is, hot things, as Perſely, Fennell, and ſuch like?

They ſay then that it falleth out, that by exuſtion, parching and ſcorching, the ſtone doth crumble into ſmall ſand: As it is in earthen veſſels, which when they are ouerheated and toſted, they become ſand. And by this means it falleth out, that ſmall ſtones are voided together with ſmall ſand in making of water. And ſomtime it falleth out that cold drinkes doe thruſt out the ſtone, the kidnies being ſtretched and caſting it out, by a great laske, by vertue of eaſing the belly of his burthen. And beſides this it falleth out, that an immoderate heat of the kidnies or raines of the backe, by reaſon whereof the ſtone doth grow, is quenched with coldneſſe.

CIII.

Why is the curing of an vlcer or boile very hard in the kidneis or bladder?

Becauſe

Becauſe that the vrine being ſharpe, doth exulcerate the wound, which good and fit medicaments do couer and skin. Vlcers are harder to be cured in the bladder, then in the kidneis, becauſe the vrine doth ſtay in the bladder, and doth run away from the kidneis.

CIIII.

What is the reaſon that in bathing veſſels, the hot water when it is ſtirred, doth ſeeme more hot vnto vs, and almoſt burne our bodies?

Becauſe that when we go downe into thoſe baths, the water it ſelfe doth ſuffer, that is, when the water doth heat our bodies, the water after a ſort is made colde by vs. We haue learned, that whatſoeuer doth worke in generation and corruption, the ſelf ſame without all doubt doth ſuffer. The water then being in ſome ſort cooled, doth not heat alike, and we being accuſtomed vnto it do not feele the heat as we did in the beginning, becauſe that the immoderate heat of it is diminiſhed. If then ſtirring the hot water, more faire hot water be added vnto it, which neither hath yet wrought, nor ſuffered any thing of the body which is in the water, that will ſeeme very hot and skalding, in reſpect that working it doth alſo ſuffer, and by little and little loſe his heate, as the firſt did.

CV.

How is it, if whatſoeuer be mooued, is the hotter for it, and eſpecially in a hot aire and place, yet when the aire is beaten and ſtirred, it doth ſeeme the colder vnto vs, and eſpecially in ſummer, when the heat of the ſunne is moſt hot?

For this doth ſeeme contrary vnto the other: for hot water did ſeeme hotter vnto vs by mooving it, and here the hot aire doth ſeeme colder when it is ſtirred and mooued. I ſay therefore that it is a common thing, that that which is moſt and principalleſt in any thing, either in quality or vertue, doeth ouercome and change

that

that which is leſſer and weaker, and that which is the ſtronger doth ſomewhat ſuffer againe in doing. Therefore the hot water when it is very hot, ſticking vnto the hot bodie, is ſomewhat cooled, and doth not keepe the ſame qualitie. The aire then which doth compaſſe vs about, being hot in ſummer, like vnto the water, compaſſing our bodies, is heated ſomewhat by vs, which are hot through the heat of the time of the yeere, and doth likewiſe againe heat vs: As linnen garments doe, the which being firſt cold, then being made hot by vs, doe then heat vs againe. When we doe then ſtir the aire, that aire which was before heated by vs is driuen away, and another which is not yet heated doth ſucceed, which ſeemeth cold vnto vs.

CVI.

Why doe thoſe ſores which breed in the ball of the eie ſeeme white, when they haue left growing and are old, and others doe not ſeeme ſuch which grow out of the ball?

Becauſe that through the ball of the eie onely the ſpirit of ſeeing doth go out, the which is bright and cleere. Therefore in the white of the eie, when the wound doth make thick the paſſage of the couering of the eies which is like a horne, the ſpirit of ſight cannot iſſue out: wherof it commeth to paſſe, that much of it being there gathered together, it doth make the wound light & cleere, and ſhew the wound white. And becauſe that by reaſon of the thickning of the ſight the ſpirit cannot goe out, it falleth out that they cannot ſee.

CVII.

Why doe chaffe and ſtraw keepe water hot, and ſnow colde which are contraries in qualitie?

Becauſe the nature of chaffe doth want a manifeſt quality, and is ſaid of ſome to be without quality. Seeing therefore that of their owne nature, they can eaſily be

be mingled and consumed with that which they are next vnto, they easily also take the same nature vnto them. And therfore being put vnto hot things, they are easily hot, and do heat againe, and keepe hot: and contrary, being made colde of the snow, and making the snow colde, doe keepe his coldnesse. So wax and oile will easily be consumed, and made one with another thing, and are also without quality, and doe helpe the quality of that which is mingled with them, as being made one with them.

CVIII.

Why do the starres and heauens seeme cleerest in the bright winter time?

Because the aire, either which doth compasse vs, or that which is higher, is made thinne and purged with winds and showers of raine, and by that meanes our sight doth see both further and cleerer. The like is manifestly seene in running riuers: for such things as are in them are far better seene, than in thicke puddle standing water, where either nothing is seene, or confusedly.

CIX.

Why haue we oftentimes a paine, and doe quake in making of water?

Because that sharpe choler issuing out, and pricking the bladder of vrine, doth prouoke and stir vp the whole body to ease the part offended, and to expell the humor moderately. This doth happen most of all vnto children, because they haue most excrements, by reason of their often filling.

CX.

Wherefore are griefes greater in the night, then in the day?

Because the minde being then idle and at rest with himselfe, is neither busied with the sight nor hearing, nor occupied with any other sense, and doth nothing at

all

all, nor is not vrged to any externall action, and thereupon is much more touched with the feeling of any trouble or griefe. It is very plaine that the minde doth leſſe feele griefes of the body, when he is drawen abroad to externall workes, ſeeing that in ſickneſſe and other ſuch accidents, the company and familiarity of friends and communication and tales telling, doe make their troubles and griefes more light and tolerable. Men haue marked that nature doth leaſt worke by day, in digeſtion of meates, in altring of humours, in making of blood, in growing, and ſuch like operations But the minde is then moſt occupied in his actions, as in the fiue ſenſes, in motions of the parts of the body, in imagination, in thought, in memory: and contrary in the night, then nature worketh moſt, and the minde leaſt.

CXI.

Why doth a glaſſe breake in the winter, if you powre any very hot liquor into him?

Becauſe that it is throughly affected and altered, by reaſon of the coldneſſe of the aire which doth compaſſe it. And therefore when we powre in very hot water on a ſudden, and not heat the glaſſe before, the heat doth fight and ſtriue with the cold which was in it: the cold with the aire preſently fleeing, cauſeth the breaking of the glaſſe. It muſt bee granted, that there be certaine ſmall holes and paſſages in the glaſſe, which doe holde and receiue the pureſt and thinneſt parts of the aire, the which although we doe not ſee with our eies, and with ſenſe, yet wee cannot deny but by nature there they be. Others doe ſay, that becauſe the glaſſe is very cold, then it is very drie alſo, and therefore that which is the ſubtileſt part in it, whether it be a humour or the aire, is thruſt out, and doth as it were vaniſh away, and ſo is made apt to breake. And ſo it is in very dry wood.

And

And so *Hippocrates* did say, that the veines were broken with cold. That therefore which is very hot, finding the glasse to be such, drying it more and more, doth cause him to breake. If it had beene before wet ouer, and heated a little, it would not haue beene hurt: as we see wrastlers anointed before they go to wrastle. For when drinesse falleth into those passages and inuisible holes, it fleeth quickly with the aire, and the softnesse of the glasse giuing place vnto the heat, doth not easily breake. It is easily seene that glasse hath those passages, by earthen pots, into which if you powre water, and dawbe them with pitch, yet the humour will woose out. You may also see in winter time a smoke or fume breake out of a glasse, when you cast water into him.

CXII.

Why are not children and especially infants, so easily shaken and put out of ioint, as men?

By reason of their softnesse, yeelding vnto the earth, they do dissolue his hardnesse, that it can worke no further. Men therefore, hauing a hard body, because they doe resist the hardnesse of the earth or stone, they do increase the vehemency of the blow, and doe force the stone to worke against themselues, as being hard themselues. And for the same reason a spunge yeelding is not broken: but a glasse, an earthen pot, or any such other hard body is broken with a fall. And by this also we learne why a vehement blast of winde doth ouerthrow an oake, and not a reede, because that an oake being hard and strong and great, doth resist the winde, and so make his force more strong: but the reed being light and soft and small, yeelding hither and thither to the winde, doth breake his force. So a wrastler striuing against his companion doth increase his force, and yeelding sometimes, and bowing with him, doth sooner breake his vehemency.

Why

CXIII.

Why doe infants hearing the nurſes ſinging, ceaſe their crying, and ſleepe preſently after?

Becauſe that the ſubſtance of muſicke, as being a ſcience (and all other arts) is engrafted naturally in the minde, as heat is in the fire. As *Plato* doth ſay, our minds do remember ſciences and not learne them. And therefore the minde hearing ſuch a ſong, in that that he doth remember, cauſeth the infant to be quiet, and in that that he taketh pleaſure it doth draw on ſleepe. For not being infected with the company of the body, he perceiueth thoſe ſciences very plainly, and being ſomewhat drowned in the body, falleth into ſom obliuion of them.

CXIIII.

Why do nurſes rocke and mooue children when they would draw them to ſleepe?

To the end that the humours being ſcattered by mooving, may mooue the braine: but thoſe of more yeeres cannot endure this.

CXV.

Why do ſome drunkards ſee double?

Becauſe that the muſcles of the eies being more or leſſe filled, and by the ſelfe ſame meanes weake and feeble, do draw and wreſt one eie vpward, and the other downward: and by that meanes the eie beames doe not looke one way at once, but towards diuers places and bodies: and therefore each of the eies vſing a priuate office and duty of ſeeing, doth cauſe a double ſight.

CXVI.

Why are boies apt to change their voice about fourteene yeeres of age?

Becauſe that then nature doth cauſe a great and ſudden change of age. Experience prooueth this to bee true:

ture: for at that time we may ſee that womens paps doe grow great, to hold and gather milke, and alſo thoſe places which are about the hips, in which the yoong fruit ſhould remaine. Likewiſe mens breaſts and ſhoulders which then beare great and heauy burthens. Alſo their ſtones in which the ſeed may increaſe and abide: and his priuy member, to let out the ſeed with eaſe. Further all the whole body is made bigger and dilated, as the alteration and change of euery part doth teſtifie. And the harſhneſſe of the voice and hoarſeneſſe: for the rough artery or windepipe being made wide in the beginning, and the exterior or outward part within vnequal euen to the throat, the aire going out at that rough, vnequall and vneuen pipe, doth become vnequall and ſharpe, and after a ſort hoarſe. Like vnto the voice of a goate, whereof it hath his name *Branchus*. The ſame doth happen vnto them into whoſe rough artery any diſtillation doth flow. It happeneth by reaſon of the dropping humidity, that a light ſmall skinne filled vnequally, cauſeth an vneuen going foorth of the ſpirit and aire. Vnderſtand that the windepipe of goates is ſuch, by reaſon of the abundance of humidity. The like doth happen vnto all ſuch, as nature hath giuen a rough artery, as vnto Cranes. After the yeeres of fourteene they leaue off that voice, becauſe the artery is made wider, and receiueth his naturall euenneſſe and equality.

CXVII.

Why doth oyle being drunke, cauſe vs to vomit, and eſpecially yellow choler?

Becauſe that ſeeing it is light, and aſcendeth vpward, it prouoketh the nutriment in the ſtomacke, and lifteth it vp. And ſo the ſtomacke being grieued, ſummoneth the ejectiue vertue to vomite, and eſpecially choler, becauſe that it is light, and conſiſteth of ſubtile parts,

and therefore is the ſooner conueied vpward. And it is moſt plaine that oyle is light and caried vpwarde : for when it is mingled with any moiſt thing, it runneth vnto the higheſt roome.

CXVIII.

Why doth not oyle mingle with moiſt things?

Becauſe that being pliant, ſoft, and conſtipat in it ſelfe, it cannot be diuided into parts, and ſo it cannot be mingled. Neither if it be caſt vpon the earth, can it quickly enter into it.

CXIX.

Why is water and oyle frozen in cold, wine and vineger not?

Becauſe that oyle being without all quality, and fit to be confounded with any thing, is colde quickly, and ſo extreamely, that it is moſt cold. Water being cold of nature, doth eaſily freeze, when it is made colder than his owne nature. Wine being hot and of ſubtile parts, is not ſo ſoone colde. But vineger being of moſt ſubtile parts ſuffereth no freezing.

CXX.

Why doe contrary things in quality, bring foorth the ſame effects?

That which is moiſt, is hardened and bound alike of heat and of cold : ſnow and liquor doe freeze with cold: a plaiſter and the grauell in the bladder, are made hard with heat. That is ſo indeed, but by a diuers action. The heat doth conſume and eate the abundance of moiſture : but the cold ſtopping and ſhutting, with his ouermuch thickneſſe, doth wring out the filthy humidity: like as a ſponge, wrung with the hand, doth caſt out the water which it hath in his pores and ſmall paſſages.

CXXI.

Why doth a ſhaking or quiuering ceaſe oftentimes when any fearefull matter doth chaunce, as a great noiſe or cracke made with

with ſudden downefall of water, or great tree?

Becauſe that oftentimes the humours being digeſted and conſumed with time, and made thinne and weake, all the heat, vehemently and ſuddenly, and ſharpely fleeing into the inward parts of the body, conſuming the humor which cauſeth the diſeaſe, doth diſſolue it. Treacle hath this effect and many ſuch like, which are hot and drie, when they are taken after concoction.

CXXII.

Why doe ſuch fall which turne round, if they be not vſed to doe it?

Becauſe they do diſturbe the animall ſpirits which are in the braine, and toſſe them vp and downe together with humidites. They then be made leſſe apt and fit to receiue the ſenſible and motiue power, and do not ſuffer any action to go into the muſcles and ſinewes: wherby it falleth out, that the waight of the body, as not being borne vp nor ſupported by the ſoule, is throwne to the earth: and for this ſame cauſe they ſee darkeneſſe, becauſe the ſpirit of ſeeing is diſturbed and troubled, and cannot worke like to the other ſenſes. But this doth not happen vnto ſuch as are accuſtomed to turne moderately, and by little and little. Cuſtom doth breed this: for the ſoule and nature are not ſtrangers the one to the other, but in time are as it were reconciled. For that which is done by little and little, and without interceſſion, is hidden from the ſenſe. And after that it hath often eſcaped, falleth not as a ſtrange thing vnto nature, who was woont to receiue it.

CXXIII.

Why doe ſteele glaſſes ſhine ſo cleerely?

Becauſe they are lined on the inſide with white lead, whoſe nature is ſhining, the which being put to the glas which is alſo ſhining, doth ſhine much more, and caſting his beames through the paſſages of the glaſſe, doth

double that which is in the ſuperficiall part of the glaſſe, and without the body of the glaſſe, and by that meanes the glaſſe is very ſhining and cleere.

CXXIIII.

Why doe we ſee our ſelues in glaſſes and cleere waters?

Becauſe that the quality of the ſight paſſing vnto cleere bright bodies, by a reflexion doth returne againe by the beams of the eies, to the image of him who looketh on it. That qualities doe go foorth and paſſe from the face, as it is not abſurd, they doe ſhew, which remaine neere vnto trees, becauſe they are woont to looke greene. For the greene quality of greene leaues, paſſeth to the face it ſelfe: likewiſe going into the running water, doth make it to ſhew greene.

CXXV.

Why doth hard dens and hollow places, and high places, ſend backe the likeneſſe and ſound of the voice?

Becauſe that ſuch places alſo, by a reflexion doe ſend backe the image of a ſound. For the voice doth beate the aire, the aire the place, the which the more it is beaten, the more it doth beat, and thereby doth cauſe the more vehement ſound of the voice. Moiſt places, and as it were ſoft, yeelding vnto the ſtroake, and diſſoluing it, giue no ſound againe. For according vnto the quality and quantity of the ſtroake, the quality and quantity of the voice is giuen, which is called an Eccho. Some doe idlely fable that ſhe is a goddeſſe: ſome ſay that *Pan* was in loue with her, which without doubt is falſe. He was ſome Wiſe-man who did firſt deſire and ſearch out the cauſe of that voice: and as they which loue and cannot enioy their loue are grieued, ſo in like manner was he very ſory vntill he found out the ſolution of that cauſe. As *Endymion* alſo who firſt found out the courſe of the Moone, watching nights, and obſeruing her courſe, and ſearching her motion, did ſleepe in

the

the day time. And therefore they doe fable that he was beloued of the Moone, and that ſhe came to him when he was aſleepe, becauſe ſhe did giue vnto the Philoſopher, the ſolution of the cauſe of her ſelfe. They ſay alſo that he was a ſhepheard, becauſe that in deſerts and high places he did marke the courſe of the Moone. And they giue him alſo a pipe, becauſe that high places are blowen with winde: or elſe becauſe he ſought out the conſonancie of figures. *Prometheus* alſo being a wiſe man, ſought out the cauſe of the ſtarre which is called the Eagle in the firmament, his nature and place, and when he was as it were waſted away with the deſire of learning, then at the laſt he reſted, when *Hercules* did diſſolue vnto him all doubts with his wiſedome.

CXXVI.

What is the reaſon that if you caſt a ſtone into a ſtanding water which is on the ouermoſt part of the earth, it maketh many circles, and not if the water be deepe in the earth?

Becauſe that the ſtone with vehemencie of the caſt, doth purſue and follow the water from euery part of it, vntill the ſtone come to the bottome. But if there be a very great vehemency in the throw, the circle is the greater, the ſtone going downe vnto the earth, and drawing downe the water with it, cauſeth many circles. For firſt of all it doth driue the ouermoſt and ſuperficiall part of the water into many parts, and ſo going downe alwaies vnto the bottome, againe diuiding the water, it maketh another circle. And this is done ſucceſſiuely, vntill the ſtone reſteth. And becauſe the vehemency of the ſtone is ſlakned ſtil as he goeth downe, of neceſſity the laſt circle is leſſer than the firſt, becauſe that with the ſtone and alſo with the blow, the water is diuided.

CXXVII.

Why doe ſome thinke that laughter proceedeth from the

ſpleene, affirming that it is not like, that they laugh not much, whoſe ſpleene is corrupted, as they doe whoſe ſpleene is ſound, but ſay that ſuch are very ſad?

Truly I thinke that the cauſe of laughter is accidentally, and not properly in the ſpleene: for if it be ſound and perfect, it doth draw from the liuer all melancholy humour. Whereof it proceedeth, that when the pure blood without any dregs doth goe both throughout all the body, and alſo into the braine, it doth delight both nature and the minde, and doth make men merry like vnto wine, and bring men to a quietneſſe and tranquillitie, and ſo of that laughter is mooued.

CXXVIII.

Why doe not Mules bring foorth yoong ones?

Becauſe they doe conſiſt of a diuers kinde of beaſts, and ſo then the mixtion of the ſeed differing in quality and quantity, begetting a certaine other thing beſides that which is firſt, doth marre and aboliſh the nature of thoſe things which firſt were. As the minglingof white and blacke, aboliſhing the color of the extremes, breedeth another colour which is darke and dun, which is none at all of the extreames. Therefore the ingendring quality is aboliſhed, and the aptnes of receiuing formes.

CXXIX.

Why are ſuch as are deafe by nature dumbe alſo?

Becauſe they cannot ſpeake, and expreſſe that which they neuer heard. Some Phyſitians doe ſay, that there is one knitting and vniting of ſinewes belonging vnto the tongue and to the eares, and therefore they are of the like diſpoſition. But ſuch as are dumme by an accident, are not deafe at all, for there then riſeth a locall paſſion.

CXXX.

Why are ſome ſtiffe after meat which were long faſting?

Becauſe

Becauſe they abound with choler, and ſo do heape vp a ſower ſharpe humour. Therefore the parts of the body being nouriſhed after meate, driue away from them the choler vnto the skin, and ſo that ſtiffeneſſe doth riſe, that is, the choler gnawing and biting thoſe parts, and ſtirring them vp to purſue himſelfe.

CXXXI.

Why doe not ſwine cry when they be carried with their ſnowt vpward?

Becauſe that aboue all other beaſts they bende more than other to the earth. They delight in filth, & that they ſeeke: and therfore in that ſudden change of their face they be as it were ſtrangers, and being amazed with ſo much light, keepe that ſilence. Some ſay, that their wind-pipe doth cloſe together, by reaſon of the ſtraitneſſe of it, when they lie with their face vpward.

CXXXII.

Why are ſwine delighted with dirt?

As the Phyſitians doe ſay, they are naturally delighted with it, becauſe they haue a great liuer, in which deſire is. *Ariſtotle* ſaith, that the widenes of his ſnowt is the cauſe: for he hath a ſmelling which doth diſſolue it ſelfe and as it were ſtriuing with ſtinch.

CXXXIII.

Why doth itching riſe, when an vlcer doth wax whole, and flegme ceaſe?

Becauſe the part which is healed and made ſound, doth purſue the reliques of the humor, which remaineth there againſt nature, and which was the cauſe of the boile: and ſo going out through the skin, and diſſoluing it ſelfe, doth cauſe the itch.

CXXXIIII.

Why are thoſe diſeaſes or accidents longeſt and moſt grieuous, which doe moleſt one eie onely, and not both?

For two cauſes, becauſe the running or fluxion is hea-

ped vp at one eie onely : for whatſoeuer is diuided into many, is weaker than it ſelfe, and of leſſer ſtrength : or elſe becauſe that when the whole eie doth mooue himſelfe in his actions, ſo oft he doth force the ſicke eie to mooue alſo : and the medicaments of euery diſeaſed part doth conſiſt in quietneſſe.

CXXXV.

Why doth man ſneeze more oftner, and more vehemently than other beaſts?

Becauſe he doth vſe more meats and drinkes, and of more diuers ſorts, and that more than is requiſite, the which when he cannot digeſt as he would, it doth gather together much aire and ſpirits, by reaſon of much humidity: that ſpirit then being very ſubtile, aſcending vnto the head, it forceth a man oft to auoid it, and ſo cauſeth ſneezing. And it maketh a noiſe, becauſe a vehement ſpirit or breath paſſeth through the conduites of the noſtrils, as a belching by the ſtomacke, or a fart from the belly, the voice by the throat, and a ſound by the eares.

CXXXVI.

Why doe dead mens haires and nailes grow for a time?

Becauſe that the fleſh rotting, withering, and falling away, that fleſh which was hidden about the roots of the haire, doth now appeare and deceiue, and cauſe an imagination that the haire did grow. And ſome ſay that it groweth in very deed, becauſe that dead carcaſſes are reſolued in the beginning into many excrements and ſuperfluities, by reaſon of the putrefaction which commeth vnto them. Theſe going out of the ouermoſt part of the body, by ſome paſſages and pores, doe increaſe the growing of the foreſaid haire.

CXXXVII.

Why haue children rather than men certaine white ſpots in the nailes of their fingers, rather than in their toes?

Becauſe

Becauſe they doe breed of flegme, and children doe abound with flegme more than men, becauſe they are fatter and greater eaters. And the feet by reaſon of walking and motion, do diſſolue ſuperfluities more than the hands: and therefore thoſe ſpots do not appeare in the nailes of the feete.

CXXXVIII.

Why doth not the haire in the feet quickly grow gray?

For the ſame reaſon, becauſe that through great mooving and walking, they doe diſperſe and diſſolue the ſuperfluity of flegme, which doth breed grayneſſe. And the haire of the ſecret parts doth grow gray very late, becauſe of the heat of that place, and becauſe that in carnall copulation it doth diſſolue flegme alſo.

CXXXIX.

Why do very many beaſts wag their tailes when they ſee their friends, and a lion and a bull beate their ſide, when they are angry?

Becauſe they haue the marrow of the backe reaching vnto the taile, which hath the force of mooving in it. The imagination acknowledging that which is knowen vnto him, as it were with a hand, as it doth happen in men, doth force them to mooue the taile, which doth manifeſtly ſhew ſome ſecret force to bee within them, which doth acknowledge that which they ought. In the anger of lions and buls, nature doth conſent vnto the minde, and doth inforce it to be greatly mooued, as men doe ſometimes when they be angry, beate their hands or other parts. When the minde cannot take reuenge vpon that which doth hurt, it doth preſently ſeeke out ſome other ſolace, and doth cure his affection with ſome ſtroake or blow.

CXL.

Why if you do put dry burnt barly vpon a horſes ſore, the haire which groweth on the ſore is not white, but like the other haire?

Becauſe

Becauſe it hath the force of expelling, and doth wipe away and diſſolue the excrement of flegme, & all vnprofitable operation which is gathered together, through the weakneſſe of the part, or cruditie of the ſore.

CXLI.

Why doth haire neuer grow in mans vlcers or biles?

Becauſe a man hath a thicke skin, as it is ſeene by the ſoftneſſe and thinneſſe of his haires. And ſeeing the skar is thicker than the skinne it ſelfe, it doth ſtop vp the paſſages, by which the haire ſhould grow. Horſes haue thinner skins, as it is ſeene by their thicke haire, and therefore all paſſages are not ſtopped in their wounds, and ſores. And after that the excrements which were gathered together, haue a broken paſſage through thoſe ſmall pores, the haire doth grow.

CXLII.

What is the reaſon that ſuch as are bitten with a ſnake, being moſt exceedingly a thirſt, do quench their thirſt, and not increaſe it, by drinking of treacle, which is dry and hot?

I ſay then that it doth not quench the thirſt, by reaſon of his quality, but by ſome mutuall ſympathy and conſent, and naturall reaſon. That is a kind of counterpoiſon and preſeruatiue which is made of diuers ſorts of hearbes, which haue ſome kind of conſent and agreement with all the parts of the body. As Dictamum, Dettander, or garden-ginger hath a property conſeruatiue of the heart, Agrimony or Liuerwoort, with the liuer, Stonewoort or finger ferne with the ſpleene, Parſly with the mouth of the belly, Hyſſope with the lungs, Elicampane with the raines of the backe, Rue with the necke, Bitterwoort with the braine, and *Siler montanum* with the bladder of vrine. Euery one of theſe drawen as it were with the ſweetneſſe of hony, doth draw that which is beſt for his ſafety. Among all which, the fleſh of ſome vipers is mingled, which hath a certaine mutuall affection

which

which we call Antipathiam, a contrary of natural qualities, against euery venemous beast and corruptible vertue. These being distributed into euery part, they suffer not to worke that affect, which doth threaten corruption. For they do resist like vnto lawfull souldiers, who haue taken armes for the defence of their country.

CXLIII.

Why is fortune painted with a double forehead, the one side bald, and the other hairy?

The balde side signifieth aduersity, and the hairy prosperity, which we enioy when it pleaseth her.

CXLIIII.

Why haue some commended flattery?

Because flattery setteth foorth before our eies, that which we ought to be, although not that which we be.

CXLV.

Wherefore should vertue be painted girded?

To declare that vertuous men ought not to be slothfull, but diligent, and alwaies in action.

CXLVI.

Why did the ancients say that it was better to fall into the hands of a Rauen than of a flatterer?

Because Rauens doe not eate vs vntill we be dead, but flatterers do deuour vs aliue.

CXLVII.

Why haue cholericke men beards before others?

Because they are hot, and their pores large and wide.

CXLVIII.

Whereof doth it proceed that such as haue the hicket, doe ease themselues by retaining their breath?

The breath retained doth heat the interiour parts of the body, and the hicket proceedeth of nothing else but of cold.

CXLIX.

CXLIX.

Whereof doth it proceed, that old men remember well that which they haue ſeene and done in their youth, and doe forget ſuch things as they ſee and doe in their age?

Things learned in youth, haue already taken a certaine roote and habitude in the perſon: but things learned in age are forgotten, becauſe the ſenſes are weakened in them.

CL.

What kinde of couetouſneſſe is beſt?

The couetouſneſſe of time, when it is emploied as it ought to be.

CLI.

Why is our life compared vnto a ſtage plaie?

Becauſe the vnhoneſt doe occupy the place of the honeſt, and the woorſt ſort the roome of the good.

CLII.

Why doe Dolphins, when they appeare aboue the water, ſignifie ſome ſtorme or tempeſt to come?

Becauſe that at the beginning of the tempeſt there doe riſe from the bottome of the ſea certain hot exhalations and vapours, which doe heat the Dolphins, which doth cauſe them to mount to ſeeke for cold.

CLIII.

Wherefore are things more quiet in the night, than in the day?

The motion of the aire and the coldneſſe of the night is the cauſe thereof, which coldneſſe doth ſtay and hinder the motion.

CLIIII.

Wherefore did the Romanes call Fabius Maximus the target of the people, and Marcellus the ſword?

Becauſe the one gaue himſelfe to maintaine the common-wealth, and the other was eager and ſharpe to reuenge the enemies of his country. And yet they were by

by the Senat ioyned together, becauſe the grauity of the one ſhould moderate the courage and boldneſſe of the other.

CLV.

Why doth the ſhining of the Moone hurt the head?

Becauſe it mooueth the humours of the braine, and cannot afterward reſolue them.

CLVI.

If water doe not nouriſh, why doe men drinke it?

Water cauſeth the nutriment to ſpread throughout all the body.

CLVII.

Why is ſneezing good?

To purge the braine, as the milte is purged by the cough.

CLVIII.

What is the ſeat of the affections in the body?

Ioy dwelleth in the ſpleene, anger in the gaule, feare in the heart, lechery in the liuer.

CLIX.

Why is ſodden water better than cold?

Boild or ſodden water hath leſſe ventoſities, and is more light and ſubtile, becauſe the earth and heauy ſubſtance is ſeparated from it.

CLX.

Wherefore are the waters of mariſhes and ponds euill?

Becauſe they are flegmatike and doe corrupt in ſommer time, bicauſe the fineſt of the water is conuerted into vapours, and the earthineſſe doth remaine.

CLXI.

Why be ſtudious and learned men ſoone bald?

It proceedeth of the weakneſſe of their ſpirits, or becauſe want of digeſtion cauſeth flegme to abound in them.

CLXII.

CLXII.

Why doth too long watching make the braine feeble?

Becauſe it doth multiply choler, the which by that meanes doth dry and extenuate vs.

CLXIII.

Why be ſteele glaſſes better for the ſight than other glaſſes?

Becauſe ſteele is harder, and doth repreſent vnto vs more ſubſtantially the aire which receiueth the light.

CLXIIII.

Whether doth loue ſhew her greateſt force, either in making the foole to become wiſe, or the wiſe to become a foole?

In giuing wiſedome to him which hath it not, becauſe it is more hard to build than to pull downe, becauſe that ordinarily loue and folly are but an alienation of the minde.

CLXV.

Why is ouer great labour naught for the ſight?

Becauſe it drieth the blood too much.

CLXVI.

Why is goats milke accompted beſt for the ſtomacke?

Becauſe it is thicke, and not ſlimy, becauſe they feede on bowes and wood rather than on graſſe.

CLXVII.

Why doth much griefe and vexation bring age?

Becauſe it drieth, and age is nothing els but a a drought.

CLXVIII.

Why is he moſt merrie who hath the thickeſt blood?

The blood which is fat and thicke, maketh the ſpirits firme and conſtant, wherein conſiſteth the force of all creatures.

CLXIX.

In your opinion which is hardeſt, to obtaine the loue of one, or to keepe it being obtained?

To keepe and maintaine it being gotten, by reaſon of the inconſtancny of women, which are quickly angry

and ſoone weary of one, lightly found and ſlippery to keepe.

CLXX.

Why doe ſerpents flee from the herbe called Rue?

Becauſe a ſerpent is cold, dry and full of ſinewes, and the herbe Rue of a contrary nature.

CLXXI.

Why is a Capon better to be eaten than a Cocke?

The Capon leeſeth not his moiſtneſſe, becauſe he treadeth not the Hennes as the Cocke doth, and therefore is better.

CLXXII.

Why doe wee ſmell a thing leſſer in the Winter than in the Summer?

Becauſe the aire is thicker and leſſe mooueable.

CLXXIII.

Why doth haire burne ſo quickly?

Becauſe it is drie and colde.

CLXXIIII.

Why is loue compared vnto a labyrinth?

Becauſe the entry and comming in is eaſie, and the going out impoſſible or very hard.

FINIS.

[illegible]

CLX.

[illegible]

Because a [illegible] is cold, [illegible] all of sinewes, and the herbe Rue of a contrary [illegible].

CLXI.

[illegible]

The Cayou [illegible] not his moistnesse because he treadeth not the Hemlet as the Cock doth, and therefore is [illegible].

CLXII.

[illegible]

Because the aire is thicker and [illegible].

CLXIII.

[illegible]

Because it is dice and cold.

CLXIIII.

[illegible]

Because the entry and commun [illegible], and [illegible] going out impossible or very hard.

FINIS.